

# Contemplations ON MORTALITY.

Wherein  
The *Terrors of Death*  
are laid open, for a *Warning* to  
*Sinners* : And the *Joyes of Commu-*  
*nion with Christ* for *Comfort* to  
*Believers.*

*By Samuel Lee*

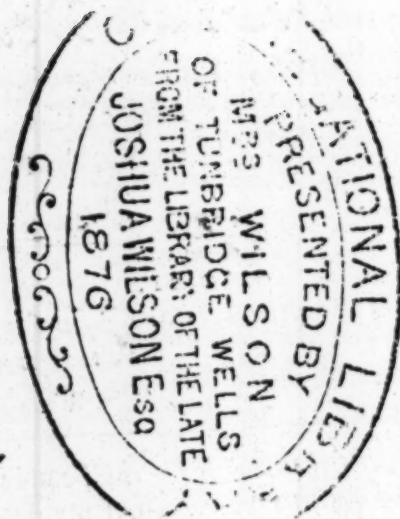
Phil. 3. 20, 21.

*We look for the Saviour, the Lord Jesus Christ :  
who shall change our vile body, that it may  
be fashioned like unto his glorious Body.*

Bernard, *To the Knights of the Temple.*  
The death of Christ is the death of my death ;  
because he died that I should live : for how  
is it possible that he should not live, for  
whom life hath dyed.

LONDON, Printed in the Year  
1669.

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To his highly  
honoured FATHER Mr.  
*Samuel Lee*, Grace and Peace  
be multiplied from God our  
Father and from our Lord  
Jesus Christ,

Honoured and Dear Sir,

**T**His little Tract was hatcht  
by the warmth of your de-  
sires : it hath broke shell  
too hastily : It looks but  
callow and speeds to your bosome  
for wing and protection. The  
bonds of nature, grace and promise  
oblige it from me. I wish it 'twere  
worthy your view, might help your  
faith or raise your joy. I shall  
wrap my Preface under the digna-  
tion of your paternal leave in a  
A 2 Testimony

The Epistle-Dedicatory.

Testimony, a Request, and a Prayer.

My Testimony respects a gratefull acknowledgment of your singular goodnesse, unwearied kindnesse and tender love from my birth upward. When reason budded, your wholsome and godly counsels ever  
Deut.32.2 dropt as rain, your speech as dew, as smal rain upon the tender herb, and as showres upon the grasse. The warmth of your affection cherisht me under the divine influence into a flower: your wisdom then transplanted me into the nurseries of grace and learning, and at length to the Muses garden at Oxford. It was ever your pious care to place me under the shadow of holy Tutor I magnifie God and thankfully acknowledge your prudence and love. My body indeed was ever but tender and weak: your affections strong and vigorous, your charges great, your solicitous thoughts were ever wakefull, that no unkind storm might

## The Epistle Dedicatory?

might blow upon me. I prosper'd  
for God was with you, your prayers  
went up, his blessing came down,  
and lo, by the grace of God I hope  
your labour hath not been altoge-  
ther in vain in the Lord. You  
watcht me and the Lord us both,  
and hath kept us as the apple of his  
eye, and hath blest us together ma-  
ny lustres of years. There's none  
like the <sup>a</sup> God of Jesurun, that <sup>a</sup> Deut. 33.  
rideth on the heavens for our help <sup>26.</sup>  
and in his excellency upon the skie.  
The eternal God be your refuge,  
and underneath the everlasting  
arms.

Dear Sir, my Request follows:  
The God of Heaven hath sprung  
a branch out of your roots, and gi-  
ven you to see a grand-son of your  
own bowels. Blessed be his name,  
who begins to speak concerning his  
servants <sup>a</sup> house for a great while <sup>a</sup> 2 Sam. 7.  
to come. Will you please to give <sup>19.</sup>  
him a principal share in the lifting  
up of your hands to the holy Ora-

## The Epistle [Dedicatory.]

cle; that the Covenant may never depart out of his mouth<sup>b</sup>, nor the mouth of his seed (which the Lord graciously grant him) nor the mouth of his seeds seed for ever. Will you please to lay your hands on his head and say of him as holy Jacob to Joseph? <sup>c</sup> The God, who fed me all my life long to this day, the Angel, who redeemed me from all evil, when I came over Jabbok from Laban my hard Uncle: Bless the Lad & let my name be named upon him: let the good will of him that dwelt in the bush, & over shadow his heart. Will you please to blesse him in the name of the mighty God of Jacob, that his dayes may be long? If it seem good in the eyes of the divine wisdom, that he may grow to a multitude in the midst of the earth and see peace upon Israel, that his smell may be of a field, which the Lord hath blessed: <sup>d</sup> Let the Lord cover him all the day long, let him dwell

<sup>b</sup> Isay 59.  
21.

<sup>c</sup> Gen. 48.  
35.

<sup>d</sup> Deut. 33  
12.

## The Epistle Dedicatory.

dwel between his shoulders.

He is design'd for the Sanctu-  
ry: if the Lord please to accept and  
gift him, and to blesse his times  
with seasons and places of wholsome  
and pious literature. Bee pleased  
to blesse him as a freewill offering  
in the name of the Lord, that your  
little Samuel may be girt with a  
linnen Ephod to minister before  
him in Shiloh, to burn incense and  
whole burnt offrings upon his Al-  
tar: that grace being poured upon  
his heart and lips, he may have  
the tongue of the learned to speak  
a word in season to weary souls.

Honoured Sir, My humble  
Prayer remains that the great God  
of Heaven would please gracious-  
ly to support your spirits under the  
weakness of age, that you may ne-  
ver want the staffe of Jacobs faith  
to lean upon, in the hour of wor-  
ship; that your sleep may be sweet  
in Bethel upon the Corner-stone,  
and afterwards may ascend the Se-

## The Epistle Dedicatory?

*raphicall Ladder after the great  
Angel of the Covenant into Hea-  
ven, that over all your sacrifices  
of prayer and praise that Angel of  
the Lord a may do wonderfully ;  
that at evening-tide, the covenant  
of free-grace may shine full in  
your face like the <sup>b</sup> light of the  
morning, when the Sun is arising,  
even a morning without clouds and  
that your assurance may spring like  
the tender grass by clear shining  
after rain, that <sup>c</sup> Simeon like you  
may take Christ in the arms of your  
faith while living, and that Christ  
may warm your heart in the armes  
of his love, when dying ; That you  
may sing aloud that lovely Song,  
Now let thy Servant depart in  
peace : For mine eyes have seen  
thy Salvation : that having seen  
him here as a Prince of peace, you  
may see him there as the King of  
glory*

*a* Judg. 13  
19.

*b* 2 Sam.  
23.4.

*c* Luk. 2.  
28.

*If the following papers may con-  
tribute any thing : I rejoyce, wait-  
ing*

## The Epistle Dedicatory.

ing that blessed time, when all our  
 joyes shall be full and none <sup>d</sup> take <sup>d</sup> Joh. 16.  
 them away, when Christ shall see <sup>22, 24.</sup>  
 us again, and <sup>e</sup> appear the second <sup>e</sup> Heb. 9.  
 time to our Salvation. When the <sup>28.</sup>

Lamb of God that taketh away the  
 sins of the world [*ἐξαλειψ*] shall al-  
 so <sup>f</sup> wipe away all tears, not only <sup>f</sup> Rev. 7. 7.  
 from standing in, but springing  
 out of our eyes, when the tear-  
 fountain shall be dried up, and  
 the *g* conduit stopt.

Here's little, but sinning and  
 suffering, mourning and praying,  
 there shall be nothing but holy en-  
 joying, rejoycing and praising.

Here we <sup>h</sup> groan being burdened <sup>h</sup> 2 Cor. 5.  
 with clay-tabernacles, which set <sup>2, 4.</sup>

heavy and weighty upon us, since  
 the animal spirits are much ex-  
 hausted by length of dayes and the  
 sorrows of this frail life. And yet  
 we groan, but not simply to be un-  
 clothed, not meerly to put off our  
 clay; but to be clothed upon, after  
 our clay is baked in the earth into

*g* Punctum  
 lachry-  
 male. Bar-  
 tholin. A-  
 nat. p. 344.



## The Epistle Dedicatory.

i Phil. 3.  
21.

a transparent Porcellane Tabernacle, fit for glory. When Mortality shall be swallowed up of life, and our vile bodies i shall be changed and fashioned like his most glorious body; then shall we ever follow the Lamb with agile spirits whereever he goes, leading us to the living fountains of waters. The Lord graciously make us all fit vessels for the Temple not made with hands, by the imputation of his Sons righteousness, that after a holy life, we may sleep peaceably in Jesus and reign triumphantly with him.

a Ephes. 5.  
27.

Most honoured Sir, I humbly commend you into the bosome of this blessed Lamb and Prince of Life to be presented <sup>a</sup> without spot or wrinckle unto himself. To this Lamb-like Shepheard of Zion, that his crook and his staffe may comfort you. That goodnes and mercy may follow you all your daies and you may dwell



The Epistle Dedicatory.

*dwelling in the house of the Lord for ever.*

*So prays, humbly and earnestly  
begging your fervent petitions and  
blessings from the fountain of Is-  
rael, upon*

Your most obedient Son,

in all humble duty and

sincere affection, in

our Lord Jesus.

*Samuel Lee.*

*July 30. 1669.*

CON:



C  
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# Contemplations ON MORTALITY.

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## PSALM 23. 4.

*Yea, though I should walk in the  
valley of the shadow of death, I  
will not fear evil : for thou  
wilt be with me : thy crook and  
thy staffe they shall comfort mee.*

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## CHAP. I.

*Upon the words of the Psalmist.*

**K**ing David from his Royal Palace in  
Mount Zion, might feast his eyes  
with many delicious Prospects.

1. The

I. 1. The first and chiefeſt was the Ta-  
 bernacle of the Lord of Hoſts, who a  
 loved the *gates of that mountain*, more  
 then all the dwellings of *Jacob*. This  
 holy Prince delighted in communion  
 with God and therefore is ſtyled a man  
 after Gods own heart: he <sup>b</sup> *ſwore* againſt  
 the ſlumber of his eye-lids, till he found  
 a place for the Lord, a habitation for  
 the mighty God of *Jacob*. And where  
 did he fix the Tents of the holy One of  
*Iſrael*? did he not bring up the Ark  
 from the houſe of *Obed-Edam* into the  
 City of *David* with gladneſs? For d the  
 Lord had choſen *Zion*, he deſired it for  
 his habitation. Thrice happy thoſe  
 Princes, who entertain the pure worſhip  
 of God within their Courts. They ſhal  
 know the joyfull ſound of Temple-mu-  
 ſick they ſhall walk, O Lord, in the ſhining  
 light of thy countenance.

2. A Second lovely Proſpect with  
 which *David* enamelled his eyes, was the  
 pleaſant City of *Jeruſalem*, f a City Com-  
 pact together, g beautifull for ſituation,  
 the joy of the whole earth, God is  
 known in her Palaces for a refuge.

3. A third, Was the valley of *Kidron*, a  
 dark valley through ſhades and precipi-  
 tious rocks. Its name from *Kedar*, ob-  
 ſcurities and thick ſhadows, environed  
 with mountains and a ſwift torrent tril-  
 ling along its caverns. This gave a  
 comely off-ſet to the neighboring hills:  
 here were the ſhady ſtrokes of natures  
 pencil

2 Ps. 87. 2.

b Ps. 13. I,  
 2, 4, 5.

c Sam. 6. 12  
 d Ps. 132.  
 13.

e Ps. 89. 15

f Ps. 122. 3  
 g Ps. 48.  
 2, 3.

3.

קדר

pencil the more to illustrate the bright pieces of this holy Land-skip, Hence were redoubled the pleasant and warbling ecchoes of the silver Trumpets at new Moons and Sacrifices.

The fourth and last, was the three-ridged mount of *Olivet* fruitfull, healthfull and pleasant.

In the first of these Prospects, he saw the holy One of *Israel* walking in his Sanctuary and enjoyed sweet fellowship with the divine Oracles. From the second, he took a view of the State of this vain life. In the third, he might raise Contemplations upon the house of all living. In the fourth, he beheld as in a glasse a glorious cast of the Resurrection, a the day of Judgment and Ascension to Heaven.

The sweet Singer of *Israel* had tuned in consort with his Harp, many choice Meditations, near the murmuring waters of *Kidron*, and here in this *Psalms* he playes upon the valley it self. Let's descant on his Lesson in four parts.

I. Here's a comparison of the state of death, to a walk in the shady valley of *Kidron*. I know it is usuall to interpret the shadow of death, by great and deep afflictions, but I shal accept the phrase in this method: In its first notion, that darkness which seizes upon persons ready to die, is represented. In a second the grave and death it self. Its plain by the confessions of *Job* with his Arabian comforters,

4.

a *Zach. 14.*

4.

I.

b *Job 13. 5.*  
c *10. 21.*  
d *34. 22.*  
e *38. 17.*

forters, 'twas Eastern language. In a third by a *Metalepsi*, those horrors and terrors that attend the agonies of dying mortals; yea, any grievous calamities that paint the face of death to the life in the glasse of imagination.

Here under an elegant Allegory holy David prosecutes the divine shepheardy: Gods gracious care and conduct. The green pastures and the chrystal streams with which his soul was refreshr. Not doubting but goodness and mercy should follow him all the dayes of his life, and although he should be lead through the valley of the grave; the Lions and the Bears, the Tygers and the Wolves of those fell bottomes should not scare him. *I will fear no evill for thou art with me.* Assuring himself that the great Shepheard of *Israet* had wisdom and power sufficient to guide him safely and at length to enclose this sheep of his Pasture in the Folds of his *house of glory for ever.* Other shepherds tremble at the yelling of the Lions, and the print of their foot stamps horror, much more to convey their Flocks under such dismall shadows be the *flads* never so verdant, and the gliding brooks never so sweet and pleasant; lest they and their sheep prove sorry comforters to one another, when they slide together into the Maws of such ravening Butchers.

*a* [Muscul. But here's a blessed and glorious shepheard, *a* (*qui sciens prudensq; ducet in*  
*in Loc.* *mortem*)]

# Chap. I on Mortality.

*mortem possum* : I who purposes and resolves to lead his Flock through the jaws of death ; So that David sings this Psalm in the warm feelings of the divine Presence, *Ile fear no evil : thy crook and thy staffe they shall comfort me.*

Secondly, Here's the *person*, that walks through this tremendous valley, ruddy, royal and holy David. Thy sanguin complexion must now turn blanch and melancholy, when *Abishags* arms shall be cold and feeble comforters, and thy *reall* body must shrink into this grim *Michol's* bed. That conquering Sword at whole brandishing, *Edam* and *Ammon* trembled, must be shaped into death's *Sithe* to mow thee from the Land of the Living. Thy holy heart must take Sanctuary in the divine Covenant, c that God will one day redeem thy life from corruption, and thy darling from the hand of the grave. *b I Sam. 16. 16. Ps. 49. 15. 89. 48.*

Thirdly, We should muster up the formidable evils that put on their armor, gird on their Swords, and whet their glittering Spears for a fatall encounter in this valley.

Fourthly, We must prepare the Cordials, the Balms and all the sustaining comforts and quickning promises to refresh the Soul and uphold the spirit from sinking ; that we may fear no evil, since God is with us, his Crook and his Staffe shall comfort us. d His *Shebet* [*pedum pastorale,*] his Shepherds Crook

B

to Lev. 27. 32

4  
d Bochari  
de animal.  
l. 2. c. 44.  
col. 459.  
part. I.  
שֶׁבֶט  
e Mich. 7.  
14.

to guide and conduct to the Pastures of Glory, his *Mishnan*, his staffe, to beat off wild beasts and enemies that might assault and annoy us.

## CHAP. II.

### *Of the Valley of Death.*

Death 'tis compar'd to a Valley, to a Valley of shadow, to a walk in a Valley, to a night walk in this shady Valley of *Kidron*.

I. Death is, compared to a *Valley*, While men are alive their feet are set upon a Rock, on a high Mountain on the trowing Pinnacle of a Temple; and oh how hard it is for any to perswade themselves, that they shall once step down the precipice into this Valley. Every one thinks he may live *to morrow*, be he never so old : and the morrow of his thoughts can see *no evening*. But down he must and visit the dark land of his forefathers mansions.

<sup>a</sup> Jer 31,  
40.

<sup>b</sup> Prov. 30.  
17.

In the Valley of *Kidron* were the <sup>a</sup> Jewish Sepulchres on the East-side of the City, between the aspiring Mountains of *Moriah* and *Olivet*. Here the Ravens of the *Valley* pickt out the <sup>b</sup> Eyes of disobedient Children. Did Jews or Romans (who had also their Tombs

in



## Chap. 2      on Mortality.

7

in the c *Esquilian Mountains* on the c *Liv. Dec.*  
*East of Rome*) turn their faces to the ri- 3. l. 6.  
 sing Sun, in hope of a resurrection to a  
 future life? whatever glances might in  
 spirit their Customes: Into this Valley  
 they must all descend and run their ap-  
 pointed race. Into this Valley of *Kidron*,  
 through the water-gate was conveyed  
 the Soil and Offall and Filth of the Ci-  
 ty: probably most of their Sewers and  
 Drains had here their vent. Here all  
 the d *Ashes* and refuse of the Sacrifices, *Jer. 31. 40.*  
 all the recrements and purgations of  
 the Temple found a Lay-stall. Death  
 and the grave cover all.

Its a high pitch of Grace to be hum-  
 bled unto the death, to mingle the dust  
 of our noble bodies with such off-scour-  
 ings and sullage, to converse with the  
 records of rottenness. But so 'tis with  
 a Saint, he submits his will and yields  
 up his spirit to God: To putrifie a  
 while in the Valley of *Hinnom*, that by  
 Heavens Chymistry, he may spring up  
 into a Tree of Life, in the Garden of  
*Gethsemany*. Wicked men fret and fume  
 at death, and curse the Aple that poy-  
 soned nature, and some would seem to  
 cheat death by a violent seicide, O fool,  
*ne moriare, mori*: by a choosng a vio-  
 lent, to avoid a natural death: by cur-  
 ting off present terrors, to hasten eter-  
 nall.

But a Saint like a man in a dark Ca-  
 vern under a mineral Mountain, sees

- light at the other end by the Eye of Faith. He goes down into this Valley leaning upon the Staffe of hope, of  
 c Ccl. I. 27. *Christ in him* the hope c of glory: he spies Mount *Olivet*, and the foot-steps of Christs Ascention. a He groans to be unclothed of his *filthy* garments expecting change of raiment, and places to walk among Angels, b that *stand by* and wait upon the Prince of the Covenant. He knows that his *vile* body, this c body of *humiliation*, must once be a body of *exaltation*, and fashioned like his glorious body, who is able to subdue all things to himself, and to carve our bodies into his own image.

2.  
 d Fons  
*Draconis*  
*prope Jeru-*  
*salem.*  
 f Cant. 4. 8.  
 c I Cor. 15.  
 57.

Secondly, Death is a *valley of shadow*, a Valley of darknesse. Here are Lions Dens and Mountains of Leopards: Here be *Akrabbims*, ascents of Scorpions and a Fountains of Dragons, and yet f the holy Spouse will go hand in hand with Christ, from the fleeting pleasures of this mortall *Lebanon*, to view and walk in the midst of these tremendous Dungeons.

The Valley of *Kidron* of old likely was a dark Valley, not only for Rocks and Mountains, but pitchy shades and thence might yield a lively symbol of death: here might be Trees and Shrubs which not only shut out the healing beams of the Sun: but also by their opiate vapors and the exhaling of deadly atomes, might lull the brains asleep in the

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## Chap. 3      on Mortality.

the Cradle of Death : here might grow the funestous *Yew*, the strong-scented *Box*, that makes the head to fume, the melancholy *Cypress*, the soporous *Juni-per* with the *Firre* : here the dark greens of deadly *night-shade*, the grosse *Savin* and *Dulcamara* might entwine together, and cover many an *Asp*, many a *Cockatrice*, and a *Basilisk* ; and plump them with their direfull poysons.

Does a Saint fear to trace these Regions and to measure the Land of his Captivity ? No ! Thanks be to God through *Jesus Christ*, who gives him victory *c*. His feet are shod with Gospel promises : the Iron and Brazen *a shoes* of happy *Asper* fence him from the stings of these *b Seraphims*, these fiery Serpents : he shall tread upon the *Lion and Adder*, the young *Lion* and the *Dragon* shall he trample under foot : *c* nay, he shrinks not, though let down into this Den of *Lions* : seeing the *Lion* of the *Tribe of Judah* is with his *Daniels*.

And yet darkness, this Egyptian darkness carries a load of fear and sadness upon its back, it exhales and breaths our terror from every dim hole within the Valley : behind every bush lurks a glaring *Leopard* ; from the cleft of every *Rock* the young *Dragons* hiss out fire, and belch venome upon a carnal man. He thats alive to sin, may tremble to dye to nature, and shrink out and scream to think of the old *Serpent* sliding

*c* I Cor. 15.

57.

*a* Deut. 33.

*b* Hase-  
phim.

*Num.* 21. 6.

*c* Ps. 91. 13

¶ Ps. 2.2.

ding through the marrow of his backbone and upbraid him with bitter scoffs about the forbidden fruit. O ye Sons of Men how long will ye love & vanity and forget your latter end? The length of their love to vanity keeps pace with the line of Life; they turn not *from it*, till they turn *into it*, & become vanity it self, & their place know them no more.

In time of some rowzing Sickness the *Bell of Eternity* tolls dolefully in their Ears: then they say, *By and by Lord*, wee'l come to worship, to repent and amend: but if a good *Crisis* lengthen the hopes of life; their gyant-promises sink into Dwarfs, and their *By and by* lengthens out its Tenor through many a morrow till the last hour approaches, and then the day of invitation from divine grace, turns into a day of provocation to the divine anger: he that swears in his *love* to the Heirs of promise for their strong *consolation*, will *sware* in his *wrath* to the Children of disobedience that delay repentance, and harden their hearts at the voice of God, they shall never enter into his rest.

¶ Heb. 6. 17

¶ Heb. 3. 11

¶ Jam. 4.

14.

¶ Job 8. 9.

Alas! whats the life of man? but a *vapour* appearing for a little while and then vanisheth away: Man walks in a vain *shadow* while he lives, even the shadow of a vapor; every wind puffs it away and man *is not*: a short lived vapour, that lives to be, but lives no longer no sooner in being, but it flies away, and

and who can gather it : whats all time from the Suns first motion, till he turns to sack-cloth ; but a perishing cut out of the bosome of Eternity:scarce worth the name of a *point* or a *moment* to it. And, what then are the few and evill dayes of mans life upon earth,like a spark gives a *snap* and perishes ; but when he dyes,the shadows of a dark, of a long a evening, a *Jer.6.4.* are stretcht upon him.

How wholsome is it to meditate under these shadows : By these things b *Is.33.16* men *live*, and in all these is the life of our spirit : let's catch these vapours by the hand of contemplation, and distill some spiritual Cordials.

Is life so c vain a meteor ? O vainer c *Job 7. 7* soul to build castles upon it : here's d no d *Heb. 11.* City that hath *foundations* : thats in heaven, men trade, and buy, and build, and plant, as if *Noah's* second flood of fire and brimstone would never come. All former ages are wrapt up in the short breath of a history, and yet most men live, as if they thought their forefathers were by the Art of Magick stept aside in a mist, and the story of death but a Poets fable. But as c *Tiberius* said of *Scaurus*, c *Dion.* that reviv'd an old Tragedy against the *Cass. l. 53.* Emperor, he himself should be *Ajax.* p. *V34.* Thou lookst upon Death only as the Tragicall Theam of some sickly overstudied Minister, till thou become the Tragedy it self, and be invelop't in eternall darknesse : to which the shadow of

death is but the shadow of misery.

What makes *night* but the shadow of the *earth*? and what's *death* but the shadow of the *grave*? every *night* is the shadow of death, and every sleep in the bed is next of kin to that in the dust: and should raise up the holy seed of meditation to his brother. While man lives, he walks in a shadow, and when he dies he lies down in it: A carnall man dies *once*, and rises to judgment: but after that, to a *second* death, and never rises more. A Saint indeed steps down into this first Valley, but walks through it to glory. The Vale of *Kidron* was also called the Valley of *Tophet*, and the *Gebenna*. Valley of *Ge-hemmon*, the Valley of *Hell*. From the Valley of the *grave* wicked men sink into the bottom of *Hell*: But a Saint ascends from *Kidron* to *Olivet*.

3.

Thirdly, Death is a Saints *walk* in this shady Valley. *King David* might, but *Saint David* would fear no evil; though he trod this dismall path. Christ is gone before <sup>b</sup> the Patriarch, and hath left behind him the lustre of his footsteps to <sup>b</sup> *AA. 2. 29* enlighten *David's* feet in the <sup>c</sup> *path to life*. <sup>c</sup> *Ps. 16. II* 'Twas not his royall Diadem could dazle the eyes of Death, and fright him attaching his *Ermine* Robes, or guard him from appalement at the wan looks of Death: *Scepters* as well as *Sheephooks* lye snapt in that Valley: Purple and Sackcloth are a like begrim'd with the soil of the grave: the Worms *Table-cloth*

*cloth* is spread with the fine Linnen of *Egypt*, no less then the coursest Woollen, not *greatness* but *goodness*, not highness but holiness, gains Letters of safe conduct through this Valley. All passe through it, but a Saint walks through it to the Mountains of Spices,

Fourthly, Death is a *night-walk* through this shady Valley : a Saint is to *pass*, not to *stay* there : 'tis a night-walk, and there he must walk till the bright morning springs. So many *Suns* must rowl over his body till the Resurrection. Then he that <sup>d</sup> *stept* in the dust of the earth, shall awake to everlasting life. <sup>d</sup> *Dan. 12. 2* When his mouldring Clay being well digested in the Sepulchrall *urn*, shall attain maturity : it shall then shine forth a diaphanous, splendid and glorious body. The sleep of the ancient *Heroe-Saints* for some thousands of years, shall seem but as the sleep of one night : Wicked mens souls may be terrified with dreams and visions of horror in that dismall night ; but a Saint sleeps quiet and sound, and with Christs dead body shal he arise : he tosses, he tumbles *not* in this bed of Roses : 'tis but one fast sleep to a labouring and resting Saint ; the worm shall suck the *nerves* of the wicked, and feed <sup>f</sup> *sweetly on him* ; but a Saint feeds <sup>f</sup> *sweetly on death*. 'Tis but his refreshment from all the sorrows and toil of his heart & hands, that he found under the Sun, and his works follow him to glory. *Saints*

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*e* *Isay 26.*

19.

*f* *Job 25.*

20.



a Ps. 3. 3

b Gen. 15. 5

c Ps. 89. 37

Saints indeed are *noctam bulones*, night walkers in this Valley ; but 'tis not the fruit of undigested Suppers on the worlds Dainties, but as a happy pleasure in the bosome of Christ. The separate Soul watches his lovely bed-fellow and sings (a *requiem*, an *Epithalamium*) a Song of Love towards it Marriage-morning. Nay Angels in shining garments sit at the head and feet of a Saints grave. When holy *David* <sup>a</sup> considered Gods Heavens the work of his fingers, the Moon and the Stars which he had ordained : he *considers* Man too, that God should remember him, and the Son of Man that he should visit him, what's Man to a Star, to the Sun, to the Heavens ? yet a Saint's of more value to God then numerous Stars or the manifold Orbes of Heaven. Was not *David* now on the Roof of his House by night gazing on that spangled Canopy, and pondering on the greatness of the Stars, their motion, lustre and influence ? May not a Saint thus meditate upon the night-watches of the grave and look up to the <sup>b</sup> Stars as so many promises, <sup>c</sup> and faithfull witnesses in Heaven ? When he views the Zodiack, he traces the course of the Sun of righteousness : he looks upon the Milky Way, as the future path of his glorified feet. He counts what if each Saint shall have a Star for his Kingdome ; and yet, that all the Stars are but the paintings of the out-house



houses of that eternal Palace, wherein he shall dwell with God : When his Fathers face shall visit him with the day-spring from on high, and the bright morning Star shall glitter upon the Eastern-Mountains of the Resurrection, and proclaim the Suns arising to an eternal Jubile.

### CHAP. III.

*Of the persons walking in the Valley of Death.*

IN this Valley of Kidron, David and Jonathans little Lad must gather up the mortall arrows together. Princes and Skullions must do their homage alike in Deaths Kitchin : There's the homely House, the Straw Hovell appointed a for *all living* : There be the *αἶδοι τίκτοι*, <sup>b</sup> the *eternales domus*, those smooaky and fulsome Huts, about which (the *leves animæ*) the separate Ghosts do keep their residence: here the sprightly Satyrs tread their measures, and paint green circles in the Elysian Fields, till the blushing dawn of eternity. <sup>d</sup> None can keep alive his *soul* from death, nor ransom his *lamp* from darknes. The martiall Commander creeps under his Bed <sup>f</sup> with Caligula, at the rattling of

<sup>a</sup> Job 30.

<sup>b</sup> Diodor.

<sup>c</sup> Sic. l. i. c. 51

<sup>e</sup> Camden in

Glamor-

ganshire.

<sup>d</sup> None

<sup>e</sup> Job 13. 6

<sup>f</sup> Sueton in

Coleg. c. 51,

this

this Thunderbolt : no Marble Palaces  
 can dazle the eyes or daunt the ap-  
 proaches of Death : no iron bars can  
 repell his force : his *aqua fortis* burns all  
 afunder : he stands not agast at the pale  
 and wan looks of quivering Princes :  
 but like a gyant fluster'd with the wine  
 of blood looks terrible on the proud  
 Nimrods of the World. Kings Edicts,  
 that Death be not whispered in their  
 Courts are sullied on waste Paper, they  
 but daub their Royall Parchments with  
 fond flourishes. Their strongest Towers  
 are but the spinstry of Spider-webs.  
 Death's too great a Flesh-fly to be  
 catcht in such Tiffany Walls, hee'l hum  
 in their ears with hatefull buzzing. will  
 they, nill they : There's no Canon or  
 Decree against him can stand inviolable  
 Should *Medes* and *Persians* twist Laws  
 as strong as Cables, this *Sampson* snaps  
 them afunder like raw Flax or twined  
 threads. If all *Justinians* pandects were  
 cramb'd with severe penalties, that death  
 presume not to touch an Emperor or be  
 rude with his Lady or Children, hee'l  
 send a Phocas to find them out, and hale  
 them to his Slaughter-house. The Cap-  
 tains of their Guard with their Halber-  
 diers, sling down their Arms and cry  
*craven*. This old *Leviathan* g counts  
 their Darts as Stubble, and laughs to  
 scorn the shaking of their Spears.  
 When this storm rises, this furious blast,  
 he takes down the top-gallants, and the  
 Flags

Flags of Admirals, he cuts their Masts by the Board, the wisest Pilot he flings over-board, no Anchor holds, they run a-drift and are shattered upon the Rocks.

The cunning Lawyer with all his shirks and querks, and Writs of Error cant hook out a *Habeas Corpus* from this unbribed Barr. Death has too subtle a Pate to be overmatcht : he has Presidents and rul'd Cases and Records as high as *Adam* : There's no *Chancery* refuge or Appeal from the Club-law of this Kings-Bench ; he's Lord Chief-Justice, and Jaylor, he's Sheriff and Executioner.

But what saves *Hipocrates* with his *coan* Aphorisms, and *Galen* with his long winded Method ? Can't he open a Vein in the Arm of this raging Adversary, that his Sword may fall, and the Calenture of his fury abate against Mankind ? Is there no enchanted Potion, nor amorous Cup can lull him asleep ? O Physicians ! Are there no *Re-cipes* in all your Dispensatories against the crack of Heart-strings ? Must his deadly Ague shake both you and your Patients into the Grave ? Must his drop-sie drown you, his Feaver burn you to Ashes, his Consumption emaciate and waste you to Skelitons, and set up your Bones in his Anatomy School ? What is there no Antidote, no Treacle against the needle-teeth of this black Adder ? No ! he turns a deaf ear to all your Si-

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<sup>a</sup> Eccles. 10 ren-Lectures. This Serpent <sup>a</sup> will bite  
 11. for all your enchantments : Such ba-  
 blers are no better,

<sup>b</sup> Irel. 2. 2 But alas ! for this day of darknes <sup>b</sup>,  
 this gloomy morning, thats spread up-  
 on the Mountains, Can we track no  
 comfort in this thick Fog of Igno-  
 rance ? Are there no Trees of Life to  
 be found in *Lebanon* ? Alas ! is *Eden*  
 lost ? Is that Tree free among the dead ?  
 did the venomous breath of the old Ser-  
 pent wither it ? did he hack it down ?  
 did he pluck it up by the roots ? Are  
 there no sprouts from its chips, nor no  
 healing atomes that flew from its  
 wounds into other shrubs or plants ?  
 Is there no drug in *Arabia*, no balm in  
*Gilead*, no Spice in *India* can revive a  
 languishing mortal ? What, no Etheriall  
 Spirits, nor irradiating Sulfurs, nor Mi-  
 nerall tinctures, nor Elixirs of Life to  
 cure this stroke ? Won't potable Gold  
 snatch back the flying Spirit, and intreat  
 that noble guest to stay a while within  
 its old Cloister new plaistred and gilt  
 with this restorative ? Won't the lim-  
 pid *Alcabeft* make the blood volatile,  
 and circulate it nimbly against the cold  
 congealing blast of death ? Won't the  
 great red-powder cure it ? Then fare-  
 well all their empty notions, and unpra-  
 cticable maximes, their clogging Syrups  
 & ill digesting Powders : their life-ex-  
 hausting blood-lets, and their cold mor-  
 tal Juleps ? O vain man !

— N. 111a

## Chap. 3 on Mortality.

— *Nullis mors est medicabilis herbis.*

No Plant in natures garden springs

To heal or swage these deadly stings

Use the Physitian, thats a duty : trust  
not in him, for thats a sin. Good *Aſa*  
had this mournful title upon his a Tomb <sup>a 2 chron.</sup>  
that he ſought [not to the Lord, but to 16.12, 13.]  
the *Phyſitians*, and ſlept with his Fathers.  
Though the ſkilfulſt Phyſitian, and the  
holieſt Saint do meet together ; yet  
both ſhould count upon a laſt day, a laſt  
hour, and a laſt moment, that they can-  
not paſſe. b The mighty man, and manb  
of war, the Captain of Fifty, the hon- <sup>Iſay 3. 2.</sup>  
ourable, the Counſellor, the cunning  
Artificer, and the eloquent Orator,  
Death takes them all by the hand and  
leads them into this gloomy Valley. He  
reverences not the gray hairs, he riſes not  
up to the milk-white brow of the grave  
and ancient, nor layes down his crook-  
ed ſith at the foot of aged and hoary  
head : he ſtrains no courteſies with the  
weaker ſex, nor gives it the upper hand;  
the pitifull cries of tender Infants pierce  
not his Adamantine breſt : This tear-  
leſſe *Moloch* hugs them mortally in his  
brazen arms, he hath Urns propor-  
tion'd to all their Aſhes, and Graves of  
every ſize.

But what though riches and honour,  
though ſweet natures & virtuous minds  
prevail for no reprivall ? Muſt holy  
bones alſo ſee corruption ? Can't Faith  
& Prayer wreſtle a fall with this mighty  
King

- King of terrors. No, no though the wicked *twice* fall under the dint of this *Goliaths* Sword : yet 'tis appointed for
- <sup>a</sup> *Heb. 9. 17* all a *once* to dye, and after that to Judgment : For as by one man sin entred into the world; and Death by sin ; So death passeth upon all men. for that all have sinned : Faithfull *Abraham* must lye down in the Cave of *Machpeloh*. Patient *Job* after all his Arabian Tragedies must act one Scene more, and say to Corruption, *c* thou art my Father, to the Worm, thou art my Mother and Sister : Strong *Sampson* must fall by this Jawbone in the Vineyards of *Zorah*, and meek *Moses* though he dye in a Mountain, must walk down this deep *c* Valley of *Abarim* : Wise *Solomon* by all his prudent and polittick maximes of Government, can't tame and rule this ferocious *Behemoth*, nor tye this wild Bull at his Figtree : But his sage breath must out at the dore of his lips, he returns to his earth, *f* and that very day his thoughts and his reasons of State must perish : All his skill in Botanicks could not extract such (an *ens primum*, or) a quintessence from his Cedars in *Lebanon*, to prolong his life a moment beyond the appointed *g* moneths, and the bounds which he could not passe. No, nor holy *Paul* could nor strengthen the stakes of his Tabernacle or keep its curtains from trembling, but an East wind from the Roman wilderness *h* smites it down to the
- <sup>b</sup> *Ro. 5. 12.*
- <sup>c</sup> *Job 17. 14*
- <sup>d</sup> *Deut. 32. 50.*
- <sup>e</sup> *Ec. 34. 16.*
- <sup>f</sup> *Pf. 146. 4.*
- <sup>g</sup> *Job 14. 5*

the ground, and all his skill in Tent-work could not raise it : He therefore counts upon his house with God, not made with hands, eternal in the Heavens, and groans earnestly to be clothed upon, that mortality might be swallowed up of Life.

AB.18.3

2 Cor. 5.1

But why must Saints dye ? hath not Christ paid a ranfome to purchase them from death. Must *Daniel* the man of desires be led into this second Captivity ? Must *John* the beloved Disciple, though he scape the boiling Oyl, and rocky *Patmos*, come down to his Tomb at *Ephesus*, and walk in this six-foot Valley ; yes, even he that lay in the bosome of Christ, must also sleep in the bosome of the grave.

2.

To this may be replied, That Justification is a continued act of divine grace *1 Downam* (terminative & quoad nos) in respect to of Justific, us, & it lasts from our first conversion to p. 6. Edis. the declarative sentence of absolution fol. Lond. at the day of Judgment, Indeed in respect to God (who is *actus purissimus*) 1639. a most pure and absolute act and fits down without any succession of times, in the glorious noon of Eternity, our justification admits no degrees. It is not instill'd into us drop by drop in respect to him : but so soon as a man doth truly believe, he stands truly and perfectly righteous in the sight of God. The Covenant of Grace is ratified (*semel & semel*) together and at once, at

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the



- the Throne of God in the name and vertue of Christs righteousness, so soon as ever we truly believe; but 'tis applied, manifested and compleated *to us*, in the successive methods of effectual vocation, sanctification and finall redemption at the great day. For while we continue sinners, we have continuall need of justifying grace. *David* as to fresh
- a *Pf. 51.7.* Commissions stood in need of a purging with Hysop from his leproous sins to receive an atonement, *Lev. 14. 6, 19.*
- b *Pf. 32.5.* and to have the Seal of the <sup>b</sup> forgiveness of the iniquity of his sin, upon his acknowledgment and confession: For *as to us*, God is not said to remit those sins, that are not yet committed, but such <sup>c</sup> as are *past*. We are taught therefore by our
- c *Rom. 3.25* Lord to pray *a. eve. y day*, forgive us our trespasses. We sin *daily*, and must confess *daily*, and pray *daily* for repentance and pardon. Yea God himself, in that Evangelicall promise by *Esay*, assures us. c I even I (*יְהוָה, delens*) am blotting out your transgressions for mine own sake, and will not remember your sins, to comfort us against tentations about daily infirmities: Do we sin every day? and is the truth not in him? nay, does he make *him* a liar, that saith <sup>f</sup> he hath no sin? then we have need of a
- d *Mat. 6. 11, 12.* daily Advocate to plead for us at the right hand of the Father, a high Priest
- e *Heb. 7.24* that g continueth *ever*, and <sup>h</sup> liveth *still*
- f *Job. 1. 10. 8.2.1.* to i appear in the presence of God, and
- g *Heb. 5.31.*
- h *Heb. 9.24*
- i *Heb. 9.24*



and to make intercession for us. By virtue whereof he k prepares the heavenly Mansions in the Temple of Glory for us, and us for them. Then, he will come again and receive us unto himself, that where he is, we may be with him, and behold his glory. And when this Prince of life, the Judge of quick and dead, shall appear, he will pronounce that finall justifying and glorifying sentence 1, Come ye blessed of my Father, ( m for m Ps. 32. 1 2. blessed are they indeed to whom the Lord then imputeth not iniquity) come and inherit the Kingdome prepared for you. Then shall our justification be compleat in all its points at that joyfull declaration of Christ upon his Tribunall in Judgment : No marvell then, a If the a Rom. 8. 10, 11. bodies even of Saints shall dye: 'Tis because of sin; though the spirit be life, because of righteousness. But then shall all our sins be finally blotted out, and cast behind his back in the b depths of the Sea, when those times of b refreshing shall come from the presence of the Lord : when he shall send Jesus Christ at the great *Restitution*, whereof he hath spoken by all his holy Prophets since the world began : Then shall Onesiphorus according to the prayer of Paul c find c 2 Tim. 1. 18. mercy in that day at the hand of Christ. That day of full d Redemption hath not d Eph. 1. 14 yet appeared, when the e righteous shall and 4. 30. shine forth in the Kingdome of their e Mat. 13. Father with everlasting joy upon their 43. heads.

A. 2.

f Job. II.  
25.

g Job. 6.

h Job. 21.  
23.

A. 3.

Again, Death was decreed and determin'd of God to seize upon faine sinners in all it kinds, and yet we never find that doleful sentence repeal'd as to temporall dissolution, in any promise. f I am the Resurrection and the Life, saies Christ : he that believeth in me, though he were *dead*, yet shall he live. Yea, our blessed Lord in his Sermon at *Capernaum*, no less g then four terms, comforts his Disciples with the Doctrin of the Resurrection : not, that they should *not dye*, but that he would raise them up at the last day. Nay, even to *John* himself *Iesus* h said not, that he should *not dye*, But if I will, that he tarry till I come, what's that to thee *Peter*. No ! both holy *Peter* and holy *John*, Death is ordain'd as a means to purge and cleanse *their* bodies from the soil and filth of sin, and to fit *those* sanctified Vessels for the life of glory.

Saints therefore must look upon death with no other aspect, then as the greatest bodily affliction, which shall or can befall them, and that it hath the same ingrediency, though in a deeper measure with all the bitter Cups of triall, which the Father is pleased to put into their hands. They have one common reason, and one common end to make them partakers of his holiness, *Sickness* of the holiness of Grace ; and *Death* of the holiness of Glory.

But are not Saints the members of  
Christ

Christ's body? Is the head glorified and must the Members pass this State of exinanition? Must believers dye? Yes! and good reason too! Should not the members be conformable to their head? Ought Christ to have <sup>a</sup> suffered <sup>a Luk. 24.</sup> these things, and so to enter into his <sup>20.</sup> glory? Hath the Father made <sup>b</sup> the Cap- <sup>b Heb. 2. 10</sup> tain of our Salvation perfect through sufferings, and will he not the same way bring many sons to glory? Shall this *High-priest* after the order of *Melchizedek*, drink <sup>c</sup> of the Brook of *Kidron* in the <sup>c Ps. 110. 7</sup> way to *Olivet*, before he lift up the head in <sup>a</sup> a glorious Ascension? And shall Saints, the inferior *Levites* think much to *taste* it? *Zebedees*, Children do but *taste* a few drops at the bottome of <sup>d</sup> the <sup>d Mat. 20. 22, 23.</sup> Cup of *Kidrons* water, Christ hath drunk <sup>c</sup> it off. Saints do but sip of <sup>c</sup> these bitter <sup>c Num. 5. 27, &c.</sup> waters, not for *satisfaction* but *submis-* sion to the Law: they shall not cause their thighs to rot, but conceive to glory. Whats fabled of the Unicorn that he takes away the poyson by dipping his horn in the waters before the Beasts of the Forrests do drink after him: Is true of our Lord, he hath sweetned these waters of *Marah* with this Tree of Life, for true Israelites to *pledge* him. His holy body washed the waters of, *Jordau* by his Baptism, and healed the waters of *Kidron* by his Passion. Christ that pure prolifick <sup>f</sup> Corn of Wheat fell in- <sup>f Job. 12 24</sup> to the ground, and died and bringeth

forth much fruit : The grave is made fertile by his death ; that. Saints lying by his dead body may be impregnated and spring up in a green Resurrection, and grow ripe to the harvest of glory ,  
 § *Rom. 6. 5.* They are implanted into the s similitude of his death, and shall be raised in the likeness of his Resurrection, As that heavenly grain did rise ; so shall Saints sprout upon his stalk, without Chasse for the Garner of Paradise.

A. 4.

A. 4. Again, Saints dye, not only in conformity to their head, but to magnifie the glory of divine Grace in Salvation by the New-Covenant. Christ takes away the *radicall* and fundamentall guilt of sin, but not the *torall* in being thereof during this Life. None shall go to heaven by the law of perfection, according to the tenor of the first Covenant. None shall boast of <sup>h</sup> work or merit : for by *grace* are we saved. None shall climbe to heaven but by <sup>i</sup> *Jacobs* Ladder, whose foot is fixt upon the son of man. We are saved by *grace* to <sup>k</sup> exclude boasting we are saved <sup>l</sup> by *faith*, that Christ may be <sup>m</sup> magnified whether in life or death : we are saved <sup>n</sup> by *mercy*, that the kindness and love of God our Saviour may appear : we are not <sup>o</sup> born, but made heirs according to the *hope* of eternall life : Nay, we are saved by a *hope*, and with patience we wait for it : Were we perfect here ; our faith would be clambering into vision, and  
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<sup>h</sup> *Eph. 2. 8,*

9.

<sup>i</sup> *Tit. 3. 5.*<sup>j</sup> *Gen. 28.*

11, 12.

<sup>k</sup> *Job. 1. 51.*<sup>l</sup> *Rom. 3. 27.*<sup>m</sup> *1st Cor. 15. 11.*<sup>n</sup> *Phil. 1.*

20.

<sup>o</sup> *Tit. 3. 4,*

7.

<sup>p</sup> *Rom. 8. 24*

our hope into fruition, our resting, waiting, panting frame would be swallowed up in preliminary enjoynments of heaven : our love would cast out all fear and torment, and ride triumphant before resurrection, to the capitol of glory : But God hath an eye to that new and living way of salvation paved with the precious blood of the second Covenant : wherefore, though Christ be <sup>b</sup> the end of the Law for righteousness to every one that believeth : yet he restores us not in this life to the beauty and perfection of holiness ; So that, if sin remain in a Saint, death must needs be its issue : For sin when 'tis finish'd, <sup>c</sup> bringeth forth death : Though death in all its circumstances be not the *proper* <sup>d</sup> wages of sin unto a Saint, because Christ hath satisfied and made us free from the Law <sup>e</sup> of sin and of death : Though death be not the <sup>f</sup> *δ-δωριον*, the stipendiary supper of a believer, yet 'tis the *δ-συνδεσιον*, the sour sauce, wherewith the remnants and leavings of originall, and the too great improvement thereof in actuall sins and infirmities are disht up : Warm Bernard starts this question, If Christ have delivered us, <sup>g</sup> [*Ut quid adhuc morimur & non statim immortalitate vestimur ? Sane, ut Dei veritas impleatur, &c.*] Why do we yet dye and are not presently clothed with immortality ? Verily, that the truth of God might be fulfilled : For, because God loveth mercy and truth, its

<sup>b</sup> Ro. 10. 4.

<sup>c</sup> Jam. 1. 16

<sup>d</sup> Ro. 6. 23.

<sup>e</sup> Rev. 8. 2.

<sup>f</sup> 1b. c. 6. 22

<sup>g</sup> Bern. ad milit.

Templ. f.

98. a. Ed.

Pari 517.

ne cessary that man should dye, because

God had foredoom'd it: but yet that he should also rise from the dead, lest God should seem to forget his mercy: So then though Death Lords it not over a Saint perpetually, yet it remains a while upon us, because of the truth of God.

Even as Sin, though it reign not in our mortall bodies, yet is it not totally taken from us. Thus Bernard layes the burden of a Saints death, upon the primitive fall, the curse of God, the veracity of his threatnings and fulfilling of that word to Adam, in the day thou eatest thereof, thou shalt dye : and a little before, [*Adæ delictum merito contrahimus: quoniam cum peccavit, in ipso eramus & ex ejus carne per carnis concupiscentiam genuiti sumus.* We are deservedly involved in Adams guilt, because we all sinned in him: for when he sinned, we were in him, and were begotten of his flesh by carnall concupiscence.] And is not this the

<sup>a</sup> Ro. 5. 11. very Doctrin of Paul? <sup>a</sup> As by one man sin entred into the world and death by sin ; So death passed upon all men, for that all have sinned : This is the guilt that carries those that have not sin'd after <sup>b</sup> the similitude of Adams transgression into the grave. Yea Infants, & Embryo's, such as never saw the light, from one dark grave to another.

Insomuch, That though the second and glorious Covenant of free grace, be <sup>c</sup> establisht as the Moon, and as a  
<sup>f</sup> 89. 37 faithfull

faithfull witness in heaven : yet it receives not its full accomplishment in all its promises, till the Saints set down in the bosome of Christ after the great Tribunall : and 'tis not any the least impair or reflection upon the divine justice on this side the resurrection, to visit the Saints transgressions with *thū* Rod, and their iniquity with *these* stripes : <sup>d</sup> For this cause, sayes Paul <sup>d I Cor. II.</sup> (treating of some violations respecting 30. our Lords Supper) many are weak and sickly among you and *many sleep*.

Wherefore, though the guilt of sin be removed by justification, through the merit of Christ, and the dominion of sin by sanctification through the Spirit : yet the totall remainders of originall or actuall sin are not stub'd out of the heart : but some fibres and strings will stick behind in the best, during this present life : In like manner, though <sup>e</sup> the <sup>e I Cor. I5.</sup> sting of death, its venome and poyson be <sup>55, &c.</sup> pull'd out by the death of Christ : yet our mortality is not abolished. Although our Lord hath brought <sup>f</sup> life and im- <sup>f 2 Tim. I.</sup> mortality to light through the Gospel, <sup>10.</sup> in its revelation and consignation to every believer ; yet not as to its compleat fruition till the day of Christ. *Then* shall this mortall put on immortality, and death shall be swallowed up in victory, and *then*, shall we render eternall thanks to the Father, for giving us *thū* <sup>g I Cor. I5.</sup> victory : through our Lord Jesus <sup>57.</sup> Christ



Christ. For reign he must, till this last enemy also be put under his feet : To conquer over death by rising, brings more honour to God, then to keep our foot from the grave : or else Divine Wisdome would not run that course. One's th' effect of powerfull manutency. But the other of creating omnipotency. Hence, as Christ the *Natural*, so shall Saints be declared the *Adopted* sons of God, <sup>a</sup> with power by the resurrection from the dead, by reason of which union God will also raise them up like their glorious and mysticall head <sup>b</sup> by loosing the pains of death, it being impossible *for them* likewise to be held by it, For Christ being risen from the dead, is become <sup>c</sup> the first fruits of them that sleep : Our blessed Lord rose at the *Passé-over*, and they shall rise at the day of *Pentecost*: He rose as the head, they as members, all in their own order shall rise to glory.

*Obj.*

But some may say, Did not *Enoch* and *Elias* leap over this Valley of death into heaven ?

*Ans.*

True ! but their translation moved upon the wheels of transmutation equivalent to death : as they also, who are found alive at the coming of Christ. Though they passe not through the strainer of the grave, yet they undergo. the percolation of a change. As the heavens shall <sup>d</sup> *perish* when they be *changed* and passe <sup>e</sup> away with a great noise, and the

<sup>a</sup> Rom. I. 4

<sup>b</sup> 1st. 2. 24

<sup>c</sup> 1 Cor. 15.

20.

<sup>d</sup> Ps. 102.

26.

<sup>e</sup> 2 Pet. 3.

10.



the Elements melt with fervent heat :  
nevertheleſſe we look for new heavens,  
and a new earth, not in ſubſtance, but  
in quality. Even ſo *Elijah*, though ri-  
ding to heaven in a chariot of *fire*, and  
the living ſaints at our Lords coming  
in a chariot of *aire*, yet are all by a mar-  
vellous change [*μετατιθεμενοι*] ſ<sup>t</sup> transla-  
ted to the viſion of God.

f I Cor. 15.

51.

1 Theſ. 4. 17

8 Heb. 11. 5

## CHAP. VI.

### *Of the Formidable evils in the Valley of Death.*

**A**S in a Land-ſkip let us take a quick  
proſpect of thoſe fatall and tremen-  
dous evils, which cock their Helmets,  
and make bare their Gorgon faces at the  
entrance, in the paſſage, and the utmoſt  
end of this direfull Valley.

I. At the *Entrance*, when theſe brazen  
gates flee open : The ſoul bewitching  
comforts, to which we muſt bid [*a longum vale*] an eternal farewell, and thoſe  
wracking pains which muſt be felt, not  
on a Palate of Ivory, but a Bed of Iron,  
in which, this Gyant *Procrustes* tortures  
all he catches : muſt needs ſhoot barbed  
arrows into the Livers of all impeni-  
tent finners.

The

<sup>h</sup> *Aristot.*  
*Rhet.* l. 7.  
c. 14.

The Philosopher teaches, <sup>h</sup> [*μεταβολή πάντων γλυκύτης*,] that change is the sweetest of all things : It must be in things to the better, or equall at least in goodness to precedent injoyments ; else *ἡ δὲ πάντων πικρότης* : the bitterest of all. To have been fair, strong, healthfull, rich, and happy, sharpness the edge of present misery, & cuts the deeper. Is not this a dead fly in the box of oyntment, a gourd in the pot, a snake in the grasse, that poysons the joy of all thy comforts ? Must the amorous smiles of all thy sinfull pleasures corrupt into doleful howlings ? Here's the parting style, when the sweet embraces of the dearest conjugall relations must surrender up to mortall gripings : Here livid, and fainty kisses must take leave of pretty children his own bowels, [*Ἔσθ' pignora chara nepotes*,] those choice pledges of a mans survivall unto himself : The friend that's nearer than a brother, must now shake hands and look back to little purpose, at this dolesome and dark good-night. His fine houses and fair possessions, his fruitfull orchards of his own planting and his pleasant gardens, with all its rills and fishponds, his flowry meadows and beautifull prospects, his gamefull parks and woody forrests, his dutifull and toiling tenants must all come to his bedside and shake their heads, and with dry eyes, bid good-even to their old foolish rent-wracking covetous Landlord,

lord : Then all these flashy, thorny joyes that made so great a crackling under his pot, having shot some splinters in his eyes, and more in's heart will leave him in thick darknes : Then all his false parasites and trencher-guests, for a sorry ring (else hardly) will march with him to the pits side, and forsake his memory when closed in a cold stone.

Besides 'twill gawl him to the heart in that hour, to think what a feather cap fool <sup>a</sup> he leaves for his heir : that will <sup>a Eccles. 2. 19.</sup> turn upon his left heel, and twit the miser, when he sees his chests all lined with gold, and sorrow for nothing but that he shall never more have so true a drudge : Then out goes the young Russian with the fork upon his shoulder, to *France* and *Venice* to learn carriage among Whores, Banditos and riotous persons, till penury forces his belly to fellow common with <sup>a</sup> Swine and <sup>a Luk. 15. 30, 16.</sup> quatrell with hogs for their husks, and at length can hardly crawl home to the Surgeons Shop : Are not these sweet Flowers for his memory to smell to ? And a soveraign Cordiall against the assaults of Death ?

But were this all, 'Twere no match for a Roman Spirit ? No, no ! proud worldlings before departure often conflict with fearfull torments, *Agags* <sup>b</sup> bitterness of death arrests their souls and <sup>b I Sam. 15. 32.</sup> make their Spirits stagger : The <sup>c</sup> pains <sup>c Ps. 118. 4</sup> of Death and of Hell get hold upon <sup>c</sup> them <sup>c II 6. 3</sup>

them : These deadly sorrows switch them with such smart lashes [*Use sentiant mori*] as to leave lingring pains with strong and biding Convulsions. Like *Tiberius* that cruell Tyrant : when tormenting of *Asinius Gallus*, told him, he was not yet reconciled, and therefore would not permit him to dye,

d Dion.

cass. in *Tiber. p.*

e Rev. 9.6.

f Job 7. 15.

g AB. 2.24  
12.

h Job 33.  
19.

i Heb. 10.  
31.

k Mat. 8.6

l Dan. 18.  
22.

[d *βίον τιμωρίαν θανάτου ἐμπύρην* *ἰπρίδ.*] That he might count life a punishment, and death a great benefaction

Like the stroke of these e Scorpions when men shall seek death but not find it, and shall desire to dye, but Death shall flee from them: So sharp and pun-

gent are these invenomed shafts, f that the soul chooses Strangling and death rather than life : They are called, g the

*αἰσὶναι θανάτου*, the pains of death, the

acure pains of a woman in travell: when

God shall h chasten men with pains up-

on their Beds, and the multitude of their

bones with stron<sup>g</sup> pain : when every

bone shall have its pang; and every

pang from the strong arm of God : oh !

how dreadfull to fall into the hands i of

the living God : They are pains indeed

which God calls pains, when the soul

shall be torn and rent from its beloved

twin; oh, the tendons crack and the

nerves with startling dolour snap in sun-

der. We read of one, but sick of the

Palsie, and yet k grievously tormented.

When the Lord smites persons l with

Consumptions, Feavers, Inflammations

and

and extream burnings : oh, what rof-  
fings and rumblings and pinings with  
wearifome hours : when torn and grin-  
ded by the Stone or wrackt by the gout;  
what tongue can exprefs their miferies ?

For a *Herod* to be eaten up of <sup>a</sup> Worms <sup>a</sup> *Ab. 12.*  
and fuch little wretches to pull a Prince <sup>23.</sup>

piece-meal, and to run away unquesti-  
oned : For *Jehorams* <sup>b</sup> bowels to fall <sup>b</sup> *2 chron.*  
out by reason of his ficknefs, and poy- <sup>21.19.</sup>

fon his Courtiers : For *Afa* to lye how-  
ling of the Gout, and make all *Jerusa-*  
*lem* ring with his roaring : Should not  
thefe tidings of three miferable Mo-  
narchs, cool the fury and tame the mad-  
nefs of the *Bedlam* Hectors of our age.

To ruminare upon thefe terrors of  
death, thefe painfull throws, when men  
pour out their fouls in dreadfull agonies  
methinks fould take them a peg lower  
and put their carier in fin to a pause :

They who tafte of the Cup of Death,  
find it more bitter than Wormwood,  
more venomous then the poyfon of  
Asps all fqueez'd into it : Such as are  
under the gaffly view of Dearth, behold  
a grievedly & fearfull Monfter, that fcares  
the bloody Heroes and vainglorious  
Gallants into exquisite horrors.

— *Obriguere comæ & vox faucibus*  
*hæfit.* Their hait ftands an end, and  
their tongue faulters with amazing fears  
It has a direfull ftting, more horrid then  
a Scorpion or a Dragon. [This Cup  
unleffe sweetned with a lively fenfe of a  
gracious

*c* Sueton.in  
Cas.c.87.  
*d* Id.in  
Aug.c.99.

*e* Id.in Cas.  
c.88.

*f* Hof.13.8.

*g* Ps.104.  
20.

*a* Job 15.33

gracious promise there's no laying of  
your lips to it : This fiery flying Ser-  
pent, unlesse eased of his sting : there's  
no dallying with it in their bosomes for  
fool-hardy sinners : Well might *c* Caesar  
with a sudden, and *Augustus* *d* an easie  
Death, who had beheld many astonish-  
ing spectacles in their long and bloody  
wars : which might pierce hearts of A-  
damant, and melt the most brawny and  
flinty breast, and run down the most  
stoical *Apathies* into Rivers of mourn-  
full *Sympathies* and compassions : Me-  
thinks, it should awaken snorting for-  
malists to admit into the Hall of Con-  
science the Ecchoes of the roaring Ele-  
gies of such who dye (as the historian  
phrases) *e non morte sua*, not a natural  
but a violent death; when this Lion  
rampant rends the Soul from the body,  
as he would the *f* Caul of a Kids heart :  
When death shall meet them as a Bear  
bereaved of her Whelps, or an evening  
Wolf that hath lurkt close in *g* her Den  
all the day long of a sinners life, and  
comes forth barking at night and sharp  
set for her prey : Then they are forc'd  
to drink deep of the wine of violence  
and to sup up the Cup of the avenger.  
Then they *a* shake off their unripe  
Grapes as the Vine and cast off their  
Flower as the Olive.

But alas ! the pains of naturall or rhe  
pangs of violent death, are but the  
stinging of Gnats or Flea-bites to a  
scorch'd

scorched conscience and inflamed by the wrath of God : When men come to dye and have trifled away pretious hours with Rattles and childish Baubles, and the silly jingling Hobby-horses of Court or Country : and at that turning point of Eternity have forgotten to make their peace with God : then Conscience rowzes up like a Gyant refresh't with the wine of Sodom, and the Grapes of Gomorrah. When the grinning Furies lasht the goatish Soul of *Tiberius* for all his Villanies within the dark and dismall Dungeon of his unclean breast : Oh ! who would not tremble to think of those goring wounds, those secret and invisible tortures, which wrackt his Soul and stretcht his tormenting imaginations upon the Devils Tenter-Hooks. See, how <sup>a</sup> *Tacitus* breaks forth upon <sup>a</sup> *Tacit. An* the Theme, *Si recludantur Tyrannorum nal. l. 5. p. mentes, posse affici laniatus & isus,* had <sup>107. Edit.</sup> we Calements into the hearts of Ty- <sup>Basil. 1544</sup> rants : the dreadfull marks of the Steel whips of Conscience would appear with bloody gashes : And as <sup>b</sup> *Dion* the <sup>b</sup> *Dio. in* Historian speaking of the horrors of <sup>Nerone l.</sup> *Nero*, neer the time of his death, for the <sup>63.</sup> assafination of his Mother and other brutish crimes : sayes, that if a Whelp did but howl, or a Hen cackle, or the arm of a Tree creak by a strong wind, [*ἡνὶς ἰταγέρστω,*] he was in a wofull anguish : Oh, how the wires of *Megara*

D

fetcht



c Hab. 3.  
16.

a Pollro in  
Mario p.  
538. Ed.  
Lug. B.

fetcht blood and gobbets at every  
stroak, from his Soul : When God shall  
pour the scalding Lead of his wrath  
into these fresh wounds, when the Law  
thunders from Mount *Simai*, and the  
lightnings of *Paran* glitter about him,  
Then c their bellies tremble, their lips  
quiver at the voice, and rottenesse en-  
ters into their bones : When sin comes  
home to the Soul on a death-bed, and  
accosts him as the Souldier did a *Ma-  
rius* the Black-smith, and *Triduan* Em-  
peror, (*Hic est gladius, quem ipse fecisti.*)  
Here's the Sword of thine own ham-  
mering and shaking it in the face of a  
finer, cries, look how it shines, 'tis  
thine own furbishing.

Then wo to him, who hath enlarg'd  
his desire as Hell, and encreased that,  
which is not his : and laden himself  
with thick clay : Then fain would he  
vomit up his sweet morsells : but no  
Emetick of the shop can help him, no  
Squills, no Roots in *Nicander* can fetch  
them up : Then they abhor to remem-  
ber, what they cannot forget, and the  
eyes of their fancy are as quick and ve-  
nemous as a Basilisk. Then with their  
robberies of *Peter* they would pay off  
*Paul* : and for their defrauding of Mi-  
nisters would give tenfold Tithes, and  
with the ruins of old Abbayes, and  
Mannors by oppression & depopulati-  
ons of Villages, that they may a be alone  
in the midst of the earth, in all haste  
they

a Isa. 5. 8.



they patch up Chappells, Schooll's and Work-houses.

But God hates the Sacrifices of dying and putrilaginous bodies : the Incense that oppressors offer, proves the savour of death unto death ; he counts the sighs of their fleeting Spirits, like the steams of rancid dung-hills, which the fire of Hell sends up : not the beams of his countenance, who is now departed. No warning pieces *before* could alarm them. No blazing Comets could awaken or startle them : though <sup>b</sup> that <sup>b</sup> *Mantil.* of *Mantilius* be true in all ages. *Astrinom.*

*Nunquam futilibus excanduit ignibus l. I. p. 27. æther.*

Never did blazing Comets shine in vain,

But famine pale, plague or fierce wars did reign.

But now they scud about like Eels in Thunder, and anon Death hales them with the weeds about their heads in his sweeping drag-net. Now they cry out with <sup>c</sup> *Hadrian* the Emperor :

*Ani mula vagula blandula,*

*Que nunc abibis in loca.*

*Pallidula rigida nudula.*

*nec ut soles dabis jocos.*

<sup>c</sup> *Spartian*  
in *Hadrian*  
p. 34 Ed.  
*Lug. B.*

O pretty, petty, wandering Soul,

In what holes wriggleft thee ?

Stark naked, cold and crackst no more

Thy frothy jests with me.

And is this all the cold comfort for these roaring Blades with a sneaking

Epigram, with so deadly a neck-verse,  
 to swing into the arms of eternall ven-  
 geance : How horrible is it, and to be  
 trembled at, to think that *Randoll* the  
 Poet (as I have heard) should cry out  
 at death, *Now Horace have at thee where  
 ever thou art.* Could we think, that vile  
 worms when dying should spew such  
 poyson ? like the Toads in *d' Helmont*  
 hung up by the Heels before the fire of  
 Hell cast out green flies and other ve-  
 nom, Oh ! that it might make a *Zenex-  
 ton* an antidote against the plague of the  
 heart in astonied mortalls. And have you  
 not drencht your Souls in a sweet pic-  
 kle by flinging off repentance to so late  
 an hour. Alas ! God's now gone up to  
 his place and retired, ye have a set at  
 naught all his Counsell and would none  
 of his reproof : Now he laughs at your  
 calamity and mocks when your fear  
 cometh as a desolation and your destru-  
 ction as a whirlwind : when distresse and  
 anguish seizes upon you ; Therefore shal  
 ye eat the fruit of your own way, and  
 be filled with your own devices : 'Tis  
 not the cold absolution of every formall  
 Priest can daube up these Thunder  
 struck Walls with his untempered Mor-  
 ter. The foolish and cockheaded Athiest,  
 that b said in his heart there was no God  
 and was bold and sawcy to fancy what  
 he would have, that he might revell  
 and rant and tear it, in his blasphemous  
 pride, and doe corrupt and abominable  
 works,

*d Helmont.*

*z mul.pest.*

*p.884.4<sup>to</sup>.*

*a Prov. I.*

*25, &c.*

*b Ps. 14. I.*

works, begins now to be awakened out of his Frenzy-Lethargy, and runs into the clefts of the rocks and skulks in the tops of the ragged rocks, and cries to the *deaf* hills to fall on him, and the *hard-hearted* mountains to cover him for fear of the Lord, and the glory of his terrible Majesty.

The old Owl-eyed Heathens by the glimmering glances of *Symideses* d and *Syntereses*, the faint reflections of primitive light did grope after a Deity by the Glow-Worm candle of soft contemplation. They catcht at a little vanishing notion of the first *Being* by the working of their Souls in night-Visions and argued the immortality of their own Spirits and began to discern that (*Divina particula auræ*) this particle of Divine light, was inspired by the Father of Lights and Spirits : e By the things that were made they stammer'd and spelt out lamely his Eternal Power and God-head : But alas ! the *Meridian* Fools of our age, that sit in the Devils Chair of Pestilence, though taught by the glorious light of holy Scripture, will hardly come off to cry at death, with that musing Phylosopher of Greece, *O ens entium miserere mei*. O being of beings have mercy on me. But when the grave Judg of Conscience commision'd and charg'd by God, sits down with his white considering Coife in his Judgment-seat upon a pale Pillow :

d *Alcin.de doct. Plat. cap. 10. Max. Tyr. c. 1. &c.*

e *Ro. I. 20.*

<sup>a</sup> Jam. 2.

19.

<sup>b</sup> Prov. 7.

22.

Then their stupid Atheism (a sin greater then <sup>a</sup> Devils are guilty of) brings the Scoffer to the <sup>b</sup> correction of the Stocks; and *Phineas* his righteous dart sticks through his belly, and there he lyes sentenced to self-tormenting horrors: Thoughts as fiery as flashes of lightning, and as keen as double edg'd Swords. No Turkey *Cymiter* pierces so deadly to the inner-most parts of the belly.

But oh Sirs! this is not all: The <sup>c</sup> Devill by his <sup>c</sup> ministeriall power of death, slips forth from behind the hangings, all arm'd with fire-brands. He who before like a *roaring* Lion yeld after his prey: Now whets his Claws upon the rock of their impenitent hearts grins like a *tearing* Lion, and strangles for his Lionesses: Now he who secretly stir'd them up to war and rapine, to slaughter and blood-shed, even the precious blood of the Saints, he who egg'd, and spur'd them up to their mad ambition and rage; to alarum neighbour Provinces into confusions, to satiate their lust, revenge and avarice; now he springs forth with his <sup>d</sup> breastplate of fire, jacinth and brimstone: and and out of his mouth flow torrents of fire and sinoak and sulphur: His head is twisted about with a Crown of Snakes, and girt with a Vest and Tunnick of Scarlet deep dyed in the blood of Souls. This Prince of the Power of the

<sup>c</sup> Heb. 2. 14<sup>d</sup> Rev. 9. 17

the Air, the raiser of tempests, now hur-  
ries up a storm within, which no crea-  
ted power can calm : At his puddling  
he finds turbulent matter in the foul  
finck of their hearts, and rowzes all the  
winds of the Compasse into a dreadfull  
Hurricane : Then the wicked Gallio's  
that of old waved and rush't at any  
thing, but Spring-Gardens and painted  
Faces, and pampered Paunches, <sup>c</sup> and <sup>c</sup> Ro. 13. 14  
provisions for the flesh to fulfill the lusts  
thereof : That snuff at your Counsellors  
like the doltish block-head, the <sup>f</sup> wild <sup>f</sup> Jer. 2. 24.  
Asses in the Wildernesse ; Till their bel-  
lies swell big with the Tempter, in this  
moneth you shall find them crying out  
with the German Captain in those civill  
Wars : Six hundred Dollars for a Mi-  
nister to comfort a galled Conscience.  
Then how the Waves break white one  
in the neck of another ? Oh ! how the  
wicked wretch tumbles like <sup>a</sup> troubled <sup>a</sup> Is. 57. 20.  
Seas that cannot rest, and casts up mire  
and dirt ? 'Tis dreadfull to stand on  
the shore and see, how Leviathan makes  
the deep <sup>b</sup> of their hearts to boil like a <sup>b</sup> Job 41. 31  
pot, the Sea of Conscience like a Pot of  
Ointment ; he makes a path of flaming  
Brimstone to shine after him, and at the  
breaking of these waves of fire, strong  
sulphurous exhalations even stifle and  
suffocate the Spirits, One of the Ro-  
man Emperours sent to buy the Pillow  
of a man, that was greatly in debt, and  
yet could sleep sweetly : But who

would not fly from the Pillow of an awakened Athiest; though stufft and cramb'd with double angels: When such dismall Sprites chatter at the four corners: when he who had seduced them to all their flagitious sins, and hardned them to perseverance now appears in his colours, triumphing in the harvest of his envy, and tumbling his impenitent Profelytes, with himself into the bottomlesse gulf of despair.

And now 'tis evident, Who ever form'd Weapons against Heaven and prosper'd? Do nor their Darts recoil upon their own hairy Scalps? When <sup>c</sup> *Pf. 68. 21* against every raking Oppressor, <sup>c</sup> *Hab. 2. 11* the Stone cries out of the Wall, and the Beam out of the Timber shall answer it. When <sup>d</sup> *Isay 34. 13, 14.* the Owls of the Desert shall hoop among their shatter'd Palaces in hideous Consort, and Satyres shall cry to their Fellowes.

Now, *woe* to the ruiners of Cities by <sup>d</sup> *Hab. 2. 12* Fire, and <sup>d</sup> builders of Towns with blood, that stablish their foundations by iniquity, and cement the stones with the gore of the Innocent: That put the <sup>f</sup> Bottle to the nose [of their Neighbours and make them drunk, to behold their nakednesse. That boast in their <sup>g</sup> *Is. 5. 11.* might <sup>g</sup> to drink Wine, that they are men of strength to mingle strong drink, and how many they knock under Table: <sup>h</sup> *V. 23 24.* Therefore as the fire devoureth stubble, and the flame consumeth the chaffe;

chaffe; So their root shall be rotten-  
 nesse, and their blossome shall go up as  
 dust. Now, *woe* <sup>i</sup> to him that saith to *Hab.2.19*  
 the wood of a Table, awake: and to  
 the dumb stone of a Crosse, arise: for  
 it shall teach: These all compasse  
 themselves <sup>k</sup> with sparksof their own <sup>k</sup> *Isay 50.*  
 kindling: This they shall have at the *II.*  
 hand of the Lord: they shall lye down  
 in sorrows.

## CHAP. V.

### *Of the State of the Dead.*

**N** Ot only in reference to the State  
 of Sinners before and at the point  
 of Death: but as to their passage  
 through the Valley of the grave, many  
 grand horrors do occupy the thoughts  
 of mortalls: Oh! that it were to pre-  
 vent, as well as fore-see: what a damp  
 'tis to carnall Spirits, to think of their  
 heads being no sooner laid in the cold  
 Cavern; but Death as a Tyger or a Li- <sup>a</sup> *Pf.49.14*  
 on greedily feeds upon them: With  
 what a cold clammy sweat they faint a-  
 way, to think of going down to the  
 Gates of Death, and there to be lockt  
 up in a loathsome Dungeon? But  
 here's the sweet comfort of a Saint, that  
 Christ hath the <sup>b</sup> *Keys* at his Girdle and <sup>b</sup> *Rev.I.18*  
 will



**2b.c.2.28.** will give them the e morning Star :  
 They rest meekly pacified, that their  
 blessed Lord went the same way to glo-  
 ry : that *Abraham, Samuel and David* ;  
 that *Daniel, Paul, and John* have beaten  
 the path before them : There is but  
 one <sup>d</sup> Lord, one Faith, one Baptism,  
**a Eph. 4.5.** one new and living way to enter within  
 the Vail, that former Saints e without  
**PHc.II.40** us should not be made perfect.

But how mortally do the Pulses of  
 unsanctified persons bear, at the remem-  
 brance of the pit : How they swoond  
 away with many a sinking qualm. The  
 fiery thoughts of their cold entertain-  
 ment among the clods, well may they  
 scorch and shrivell up the plumes of  
 their pride and jollity : Oh how crest-  
 falln and blew in the lip, when this fa-  
 tall guest knocks at dore : The tenors  
 of the old drunkards songs, do they not  
 quiver and rattle in their throats with  
 wofull howlings ? What Vultures of  
 grief would knaw their heart-strings, did  
 they dare to retire and meditate in this  
 Charnell-house ? Were they so valiant  
 and hardy Knights as to converse with  
 Conscience in secret ? as heretofore  
 they have met their impudent Mistres-  
 ses <sup>f</sup> with the attire of a Harlot in the  
 twy-light, in the evening, in the black  
 and dark night : Would they not hang  
 the head, droop the wing and feel their  
 Loins dissolv'd in trembling Palsies ?  
**g Dan.5.6.** Do not their countenances g change and  
 their

**f Pro.7.9.**  
 10.



their knees clatter together to read the writing upon the wall that their daies are numbred and finisht? How do the inhabitants of the earth, melt at the musings on their forlorn estate in that hollow and deep Vault? What! to be trodden upon by every footless *worm*, to be insulted upon by an ugly *grub*: to be bearded by a yellow *Maggot*, and to be kept prisoner in stinking chains of darkness by noisome rottenness? Oh! how it vexes the high spirit of a *Lord*, and nauseates the fine stomach of a *Lady*? Then's the time, when all <sup>a</sup> the <sup>a</sup> *Kings of the Nations* will rise up from their *Thrones* in the grave, and passe this dolorous complement with the proud Emperor of *Babel*: Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy *Viols*: the worm is spread under thee, and the worms cover thee.) where the Nouns in the Hebrew <sup>b</sup> are <sup>b</sup> *feminine*, and the Verbs *masculine*: the creatures *contemptible*: but their feast *magnificent*, upon the bowels of Princes: 254.

Oh! how the woodlice, flat-worms, maw-worms, the yellow-tails, mites and wivils carve out their morsells and rejoyce together: *Annon*, after the feast is ended, the yellow *hundred-foot* takes up his *Palace-royall* in the skull of a King, and the proud mincing *Jezabels* shall have their faces once more painted and

<sup>a</sup> *Isay* 14. 9.  
10, 11.

<sup>b</sup> *Bochart.*  
*de animal.*  
*part. 2. col.*

and spotted with the odious excrements of a black Beetle.

Pro. 6. I. &  
21. 4.

'Tis but lean comfort for haughty & big looks which the Lord abhors, to be humbled into these dark holes : where their costly Sepulchrall Lamps shine with but a dim and blew light, to search what impudent insects dare so boldly to crawl up and down their entrails, and scorn to give account to their summons. For a living worm counts himself more honourable then a putrifying Monarch.

Here, on this side the grave, after every meal they must have a fit of musick to digest their varieties, and a sad poor fool must come in with his patches to make them merry : But he that mocketh the poor (whether in purse or parts) reproacheth his Maker, and he that is glad at calamities shall not be unpunished,

Pro. 17 5.

Their gluttonous Feasts shall have sour sauce of deaths cooking ; and no Doctor can sweat away the surfeits of Conscience : When Death hath once shook them by the shoulder into the grave, bee'l call also for a lesson at his Table, and the Satyrs shall play low Funeral-Songs upon the Lute-strings of their perishing Nerves, & Dance in their courses ; while they are here, they rise from their gormandizing Platters to play at Cards for whole Parks, and fling the Dice for ancient Mannors : But there flaming

flaming Devills will hurl *their* bones about, from under the Altar, and the Chancell rails without Sacriledge and thrust their own Rapiers red hot into their bushy Pates, and make those hairy Comets to burn for warning Beacons : O then, they would fain prevail with Father *Abraham* to send Messengers to their <sup>a</sup> five brethren upon earth to testi- <sup>a</sup> *Luk. 16;* fie to them, lest they also come to this <sup>28.</sup> place of torment : Here after the game at Tables is ended, they hurry away with Coach and six horses in haste to hear a Sermon at the Play-house, and are very well edified, fully instructed and takes notes of the ready way how to reach Hell speedily : But *there* death and his <sup>b</sup> master will handle them with- <sup>b</sup> *Hs. 2. 14;* out Mittens, hee'l force no court complements upon them : There's a King of a fierce <sup>c</sup> countenance, understand- <sup>c</sup> *Dan. 8. 23* ing dark sayings, will speak as big and as rough as they taunted to the poor, he will make them bend the knee, and do suit and service at his Court-Baron : There they shall hear the Jaylors long-winded Lecture upon a sharp and cutting Text, and can't get out of his Chappell though they sit at the lower end, hee'l keep them from sleeping, and gash their memories with the keen knife of his tongue, about the many Sabbaths they profaned, and the means of Grace they contemned; how they mockt at repentance, and loll'd out the tongue

at

at precisenesse; hee'l gripe them with the holy examples, meek admonitions of Saints and their patient sufferings for the truth at their barbarous hands: They'l have cold stomachs to jeer and fleere in the face of this conscience-scalding Preacher; hee'l chain the blessed Bible to the Desk of their Pews; which they had laid aside like an old Almanack: Now it comes in date at this year of reckoning. Hee'l prove to their faces, how they have slighted the heavy judgments of the late dreadfull Pestilence, the astonishing Fire, and the colour of the British Seas, crimson'd and diaper'd with the blood of their brethren: hee'l gaul them with their base ingratitude in slighting the mercies of the great God, who gave them reprovall and survivall after all these dismall *memento's*. But now ha's delivered them

*from* the Pestilence, and *from* the Sword and *from* the Famine, *into* the hands of this dismall King of *Assyria*: hee'l once more rub up their dull senses with sharp rebukes, about the numerous checks of conscience, and the loud calls of the spirit, which then they injoyed, but now they may howl after, without any pittie: and that which shall vex them to the heart, hee'l ever be harping and grating odiously upon the same string, and jarring in their ears, and rubbing the old sore about their lost opportunities and seasons of grace: This shall be

a Jerom. 21  
7.

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be a plain and home Sermon, such as before they scoff at : here will be no flowers of Rhetorick to set off Truth to the squeazy palate of a Sermon-sick Lady : here will be no fear to displease greatness, here's no Trencher-Chaplain to soften expressions, least the great Churl Stomack at sound reproofs, that might save his soul : No, these dayes are past ! here's no impatient lookings at the hour-glasse when the last sand drops, to be gone to diuner ; here's no being glad at sleevelesse errands to steal away through the croud, and choak conscience with this flam : that a little's enough if well practised : No ! here's a Preacher will hold them to it, and taunt, and twit them with the day of repentance being over, and chain them to their seats, and lock them in the stocks, as they once did the Saints in *Lollards-Tower* : till the Trump of the Resurrection sounds an Alarum to Judgment.

Is this the state of wicked mens souls ; while their bodies rot in the grave : when will they learn to be wise for Eternity ? They must b suffocate and slay the worm of conscience, *here saies Bernard*, that would not be bitten *hereafter* : Is it not better to hearken diligently to a few Sermons *here*, though ten hours long, though a *Paul* preach till *mid-night* : then to be liuct to that terrible Sermon, that shall last many *hundred*

b *Bernard.*  
de *Conver.*  
ad *Clericos.*

a *48. 10. 7.*

*Mic. 6. 7.*

*b Job. 6. 29.*

*c Job. 21. 26*

*hundred years long, from the day of death, till the day of judgment, and after that a second Sermon in the afternoon, which shall know no evening, but last to Eternity : when rivers of tears can't wash away guilt, nor ten thousand rivers of oyl can't make thy Sacrifice flame acceptably up to heaven. : O be wise while the day lasts, and do the work which the Father giveth to work : b This is the work of God, that ye believe in him, whom he hath sent.*

But if ye reject this counsell, and like foolish builders refuse this stone of the corner, till that fearfull night shall overshadow you ; then your mouldring bodies must lye by it, and be kept in that smothering prison ; while your lamenting souls are agitated and hurried with these condemning and tormenting Furies : *There* your bodies though of ne're so fine a c Clay, must mix with the course allay of your once oppressed Slaves : The dust of Princes must mingle with base and mean Peasants : they and their Porters must lodge together : Lords and Beggars know no distance, and what Artist can form his Epitaph, by any distinct colour, or grain in their mould ? Neither can heaps of Gold bribe a fancied *Charon*, to waft their bodies out of these gloomy regions, these Egyptian shades to any *Elysian* meadows of pleasure : The searching  
brains

brains of the ablest Counsellors can find  
 no flaw in the Writ of Death, nor get  
 any bayl or mainprize from that redi-  
 ous *Gatehouse* : Here the Skull of the  
 acutest *Thomist* through length of time  
 will all dwindle into starvling Moss  
 while he forgets to distinguish its fit  
 season for the Weapon salve : Alas !  
 it won't cure the fractures made by  
 Deaths Pole-Axe : No distinctions can  
 satisfie this cunning sophister to turn  
 the key and release the Prisoner : But  
 here they must all continue and abide  
 in the state of the dead : The ingeni-  
 ous Artificer, can invent no clew to  
 hand him out of this snaring maze,  
 this winding Labyrinth : There's d no *dEecl.9. 10*  
 invention or judgment, no device,  
 knowledge or wisdom in the grave  
 whither thou goest : 'Tis by the De-  
 cree of the c *watchers*, the time once *cDan.4.17*  
 doom'd and fixt, there's no reverfion:  
 He that goes a down into this far *a Job 7. 9,*  
 Country shall return *no more*, to his *Io.*  
 house, nor shall his place know him a-  
 gain : There *all* sit down in deep silence  
 till the moment appointed by the high  
 and holy *One*, who inhabits Eternity :  
 Then shall the enemies of his Sons  
 Kingdome, creep out of the dust to  
 shame and everlasting contempt.

But the ashes of his people, their gra-  
 cious Father lays them up in the trea-  
 suries of his wakefull providence, and  
 they shall be *his* in that day, that *b he bMal.3.17*  
 E makes



makes up his Jewels, when the joyfull voice of Christ shall gently raise them to that blisfull dawn : when (ῥόδον ἡδὺν ἰσχυρὸς ἡδὺν) the rose fingered morn shall blush out of the East, and the Sun of Eternity shall gild their rising Temples for glory.

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## CHAP. VI.

*Of the fell Dragons at the further end of the grave.*

**M**Ethinks the way through the dark  
 c *Morisans* c Grott near Naples, opening to-  
*Travels, p,* wards the sulfurous mountains of *Vesu-*  
 113. *vius*, and the stagnant air of *Campania*  
 bears some resemblance with this close  
 and terrible passage, through the Val-  
 ley of Death : were the terrors *many*  
 at the entrance, they increase and mul-  
 tiply at the coming forth : There's no  
 hiding, stopping or retreating ; when  
 the Reapers are sent forth to gather the  
 Tares d together, to bind them in bun-  
 dles and to burn them to ashes : no  
 stately *Mausoleums*, no Marble Tombs  
 can detain the new-enlivened bodies,  
 when they begin to hear the shrill Ec-  
 choes of the Arch-Angels Trumper :  
 That acute voice which sounded so oft  
 in

d *Mat. 13.*  
 30.

in the ears of *Jerom*, Arise ye dead and come to Judgment.

The great doctrine of the Resurrection which vain *Athenians* derided, now shines forth in its glory : when the bones that were scatter'd at the graves mouth begin to crawl together: See, how *Ezek 37.8.*

the sinews, nerves, and muscles climb up to their proper places, and milk-white skin covers them round about: Here's an admirable spectacle of the imperiall power of God : when so many millions of miracles, shall proclaim that glorious and fearfull name of the *Lord of Hosts* : when some dust shall creep up the Banks of Rivers, and others from the depths of the Sea : when that which was mingled with common Earth, or the Sands of the Shore, the Bowels of Fishes, wild Beasts and Canniballs, shall each Atome return to the structure of their proper Bodies, and all the round Globe over, new-quickned, and living persons start up in every quarter : Methinks the Angells stand gazing at it, and trumpeting forth blessing, a honour, glory and power to him that sitteth upon the Throne, and to the Lamb for ever and ever. *Rev. 5. 13. Clem. Alex. Strom. l. 5. p. 405. Euseb. de prepar. Evang. l. 11. c. 33. & l. 13. c. 13.*

That the ancient Heathens had some glimpses of this great point, *Clemens Alexandrinus, Eusebius* out of *Plato* and *Plutarch*, and our *Bradwardin* out of *Caus. Dei Pliny, Varro, Plato* and *Democritus* give some evidence : But whence the old

d 2 Pet I.  
19.

*Sophies* lighted their Torches, and how far they improved their faint and glimmering twi-light I must not enlarge: nor shew, who rose no higher then *Pythagoras* his doctrine of transanimation, out of Porphyry and the Stoick Schools: since we have a more sure word of Prophecy, to which we do well a to take heed as to a light, shining in a dark place till the Day-star arise in our hearts.

e Pro. 27 15

We have here to consider, with what consternation of Spirit, all wicked and ungodly men, shall lift up their heads out of the dust of Death: How bitterly shall their Souls and Bodies greet and rue the day of their sad reunion: These *Simeons* and *Levies*, former brethren in evill, now turn mutuall instruments of cruelty in their habitations: Methinks the fore-dooming of that Tragickall Dialogue should fore amuse any reasonable creature, To think, how the lamenting body shall wring its hands at the moment of the Souls re-entry: when the Soul it self shall tremble and all the bells of the senses ring backward at this fatall marriage: How do the eyes gush forth with tears in that cloudy morning, and the whole day over-  
flowne with continuall droppings of a soaking rain, and that with tears of blood, and flaming drops of brimstone. They who were in this life mutuall tempters, shall in that life be mutuall

tormenters:

*tormenters* : O that mortalls would put on *Prometheus* betimes and be wise beforehand, and cry out with *Jacob*, O my a Soul come not into their secret, <sup>a Gen. 49.</sup> unto their assembly mine honour be not 6.  
thou united : For both were guilty of self-murder, and that of the deepest grain, the strangling of Souls.

But alas ! were the body to rise only, that were its happiness and perfection. Resurrection in its simple notion speaks out the redintegration of nature : The form of the Soul hath a strong and vehement appetite after the materiall Body : It delights in union to perform the native and genuine functions of information : Alas ! sinners shall not merely rise, but must all stand before the Judgment Seat of Jesus Christ, and can there be any thing more horrible to the imagination of a dying sinner, not reconciled to God, then the great and fearfull Tribunall ? When God <sup>b</sup> shall bring every work into judgment with every secret thing, whether it <sup>b Eccl. 12.</sup> be good or evill : When Death rides towards him on a meager and pale Horse ; that dismaies him most to spie Judgment galloping after him. <sup>c</sup> Its <sup>c Heb. 9.27</sup> appointed for all to dye, and then to Judgment.

There will a Judge sit down upon a fiery Throne of Carbuncle : who shall not <sup>d</sup> judge after the sight of his eyes, nor <sup>d Isay. II.</sup> reprove after the hearing of his ears,

c 1b. V. 3.

f Heb. 4.  
12, 13.g Rev. 1.  
14, &c.

a Rev. 2. 23

b Rev. 4.  
3, &c.

externall appearance and glittering greatness bribes the understanding : and false witness perverts the sentence of an earthly worm : he must go (*Secundum allegata & probata*) according to proofs and witnesses : But here's a Judge of quick scent in the fear of the Lord : righteousness shall be the girdle of his loins and faithfulness of his reins. (The ὁ λόγος) f the *Word* essentiall pierces to the dividing of soul and spirit, the joints and marrow ; he is a discerner of the thought and intents of the heart : There's not a creature but is manifest in his sight : All things *without* are naked and stript of their vestments, and all things *within* are cut open by his Razor, and anatomiz'd to the backbone and spinall marrow before the eyes of him with whom we have to doe.

The eyes of *this Judge* are g as a flame of fire, his feet like fine brasse burning in a Furnace, he treads down and burns up his enemies at once : His voice is as the sound of many waters, who can abide the day of his coming ? Out of his mouth flowes a sharp two-edged Sword, and his countenance is like the Sun shining in his strength. a He searcheth the reins and hearts, and giveth to every one according to their works.

He that sits down on this Judgment Seat, b is to look on, like the various and many-vein'd *Jasper* in the rare diversity

versity of his excellent and glorious  
 attributes and perfections : like the in-  
 carnate *Sardine* in taking our flesh upon  
 him, and round about the Throne the  
 enamouring Rain-bow of the Cove-  
 nant, shining like a pleasant green *E-*  
*merald* with all the glittering promises  
 of the Spirit. Upon twenty four Seats  
 encompassing this illustrious Chair of  
 heavenly state, sit the reverend Affes-  
 sors, *twentyfour Elders*, clothed in white  
 Raiment and Crowns of Gold upon  
 their Heads, according to the twenty  
 four Orders of Priests, attending this  
 great Prince of might, and High-Priest  
 upon e his Throne, and between his  
 Princely and his Priestly Dignities, the  
 Counsell of Peace shall stand. Before  
 him burn seven Lamps of Fire, and up-  
 on twelve Brazen Oxen stands a Sea  
 of Glasse like Chrystall : He is endued  
 with the multiformions gifts and graces  
 of the holy Spirit : his hands are alwaies  
 purely washt in Innocency, and round  
 about the Throne in this Majestickall  
 Temple-Session, angelicall Cherubims  
 full of eyes, cry night and day f [*Holy, f Rev. 4. 8.*  
*holy, holy, Lord God Almighty, who*  
*was, and is, and is to come*] and from *V. 5.*  
 out of the Throne proceed lightnings,  
 and thunderings, and voices.

At so radiant and tremendous a Spe-  
 ctacle, in such a glorious and orient  
 Theatre : how can the direfull perfe-  
 ctors of the Church look up ? O how

z Bern. de  
 Confid. ad  
 Eugen f.  
 237. b.

z Fox Mar-  
 tyrs Vol. 3.  
 p. 956.  
 Ec. Ed.  
 1641.

v Rev. 18.7

they creep to the Rocks for some hole,  
 some cleft to pittie them, O *Nimrod*,  
*Pharaoh* and *Nebuchadnezar* ! O *Nero*,  
*Trojan* and *Dioclesian*, whither will ye  
 run from the face of the Lamb, that sits  
 on the Throne, who with his fulgent  
 Eyes, searches and pierces to the Cen-  
 ter of the Universe. O *Pope* of *Rome*  
 and thy cursed *Shavelings*, Its in-vain  
 now to stand poring on z *Bernards* good  
 monitions to thy stubborn Predecessor,  
*Eugenius*. O *Bonner* and *Gardiner*, what  
 will become of you and your Accessories  
 for pushing, and goring, and letting out  
 the blood of *Saints*, all in the *Book* of  
*Martyrs*, Remember *James Abbes*, and  
 the a *Sheriffs* Servant at *Bury*, who rai-  
 ling at that faithfull Martyr, was strook  
 with madnesse and cried out, *James Ab-*  
*bes* is the Servant of God and is saved,  
 but I am damnd, and inveighed at the  
 Priest that brought him the Hoste, that  
 he and such were the cause of his dam-  
 nation.

Is it so terrible before hand in the  
 presentiments and preaccusations of  
 Conscience, before that great and fear-  
 full Day of the Lord come? What  
 will be the horror of execution, when  
 the blood which is dried up in prisons  
 as well as drawn forth by whips and  
 flames, shall be weighed to a drop, and  
 again in the ballance of this righteous  
 Judg. So much b torment and sor-  
 row give them : Then the Beast shall  
 be



be taken, and with him that false Prophet the Pope, that wrought Miracles before him : Both these shall be cast alive into the Lake of Fire burning with Brimstone ; *Then*, they that worship the Beast and his Image, and receiv'd his Mark in Hand or Forehead, shall be tormented with Fire and Brimstone in the presence of the holy Angells, and in the presence of the Lamb : the smoak of their torment shall ascend *for ever and ever*. They shall have no rest day nor night, who ador'd the Beast or his Image, or received the Mark of his Name : And this brings me to the last Consideration, and thats Eternity.

The misery of Hell (could I speak it properly) were it to end but a moment on this side Eternity, either in blisse or abatement of pain or compleat annihilation : 'twere a soveraign Cordiall. The memory of it would be a cooling drop day by day, upon the tongue of every *Dives*, to keep it from blistering into blasphemy.

But to ponder upon this dreadfull, *Ever* and to champ upon it to Eternity; its a thousand times more bitter then Wormwood, Aloes or Coloquintida. 'Tis to swallow down the wine of astonishment, and to pledg one another with the poyson of Dragons, and the cruell venome of Aspes.

I dare any wicked man in the world to run on in their follies, with any serious

*c Rev. 14.  
10, &c.*

*d Deut. 30.  
33.*

Clem. A-  
lexandr.  
Strom. l. 1.  
p. 22. Edit.  
Lug. B.

I John I.  
6, 7, &c.

rious apprehensions of Eternity, or calm convictions of it upon their Spirits. Poor Heathens have highly asserted the Souls immortally, and common reason evinces, that there can be no communion between God and *Be-lial*, light and darkness can't associate. If the Soul be immortall, and its union to Cod be the life of the Soul? must it not (when God's absent, & absent for ever from all unholy persons) lye down in Eternall death? He that walketh in light, dwelleth and hath fellowship with the Father, and with the Son: But he that lives and dies in darkness can never come to, or abide in Eternall Light: But must be cast out into utter darkness, where is weeping and wailing and gnashing of teeth.

I know there be such in our daies, or else I should not mention it, who would fain tamper with the false doctrine of *Origen*, and (like his weak Disciples) would perswade themselves, that *ὅτι* in the Hebr. and *אֵלֶּיךָ* and *אֵלֶּיךָ* in the Greek, often note but a stated determination of time, and therefore may be so understood in this case. Poor wretches! will they hazard their *all*, upon a pittifull conjecture: a jejune criticism in Grammar and run fool-hardy upon the pikes of divine vengeance and the thick bosses of his Bucklers, under the thin covert of a words acceptation *sometimes* in that sense in Scripture; whe n

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when the nature of the matter, and the  
force of the context obliges : should  
you not rather deeply weigh and pon-  
der upon those places : where the dam-  
nation of the wicked is opposed to the  
eternall salvation <sup>b</sup> of the Godly. Do <sup>bDan. 12. 2</sup>  
you believe eternall life for the Saints? <sup>Mat. 25.</sup>  
and shall the wicked, who come not in-  
to a life of grace, shall *they* after a set race  
of years be raised to glory? Such as <sup>46.</sup>  
never repent, never close with Christ, <sup>Jude 7, 21,</sup>  
never fly to the promise while *here*;  
and is there any repentance in the grave  
or remission of sins? O fool, twice dy-  
ed in grain, that darest to venture thy  
Soul upon the punctilio of a word.  
Nay, is not that very word, *αἰώνιος*,  
used and applyed to the divine <sup>cRom. 16.</sup> Ma-  
jesty, who inhabits eternity, and dwel-  
leth in the inaccessible light : Nay, are <sup>26.</sup>  
there not other cogent expressions set-  
ting out the perpetuity of that estate  
in misery (where *their* word is absent :  
with which they play their lives at  
stake.) Is there not a dolefull <sup>dMat. 5.</sup> d prison,  
which no man can unlock or break <sup>26.</sup>  
through, or be let forth till he pay the <sup>Rev. I. 18.</sup>  
utmost farthing? Is there not a place  
where the <sup>a</sup> worm of Conscience dies  
not, and the fire shall never be quencht? <sup>aMark 9.</sup>  
Are these but dry metaphors? Take <sup>44, 46, 48.</sup>  
heed thy Soul be not the dreadful fiery <sup>bLuk. 16.</sup>  
comment, that thou sinck not into <sup>26.</sup>  
great gulf, <sup>c</sup> that bottomless-pit : If <sup>cRev. 20. 3.</sup>  
thou wilt be <sup>d</sup> wise, be wise for thy self <sup>dPro. 9. 12.</sup>  
and

*Job. 3. 36.* and believe on the Son & to everlasting life, he that beliveth not the Son, shall not see life, but the wrath of God abideth on him.

O Souls, will you warm your thoughts, and unfreeze your security at that fearfull fire : will you open your eyes at the sight of that horrible darkness. Fire that yields, no light and flames, that are thick with darkness. O monstrous misery ! A cohabitation with Devills : The Drum of the Ears even tingles, and is broken in pieces, with distracted roarings of men and devills, and yet to see no body. O Souls ! will you be warn'd by the noises of these Canons at distance ? shall that insatiable thirst and gnawing worm well view'd in the glasse of divine threatnings provoke you to mend ? Or will you stay rather, till you feel the loins of wrath in its unsupportable burden, and then cry out to late ? Alas thy Conscience then at every turn will *dun* thy Soul, with *that of Abraham* to *divine* O Son remember, &c. Remember the many holy Sabbaths, the pretious Sermons, the earnest zeal of painfull Ministers to pull thee as a firebrand out of the fire : Remember the good examples, the pious presidents, the melting admonitions, the sore afflictions and fatherly visitations of God. Remember me, thy *now* sweltring Conscience, that shook thee often by the Collar, that

*Lnk 16.*  
25.

scared

feared thee to some duties, and gave thee  
 many a warm Item of this wrath to  
 come : *Remember* how thou scoffedst at  
 puritans and mourners for sin. *Remem-*  
*ber* that good spirit that cried to thee,  
 Return, return, harden not thy heart,  
 hearken while 'tis called to day. But  
*now* vain is the hope of mercy : vain to  
 lift up the bitterest cries, thou shalt find  
 no place for repentance in the breast  
 of God, & no change in his minde, *g* *Heb. 12.*  
 though thou seek it carefully with tars. *17.*  
 The day of thy blessing is past. *Now*  
 the hope of the hypocrite is cut off, and  
 swept down like a Spiders Web. *Now*  
 thou hast no rest from this angry teazd  
*Vulture*, that knows thy Liver night and  
 day : And that which puts the bloody  
 and circumflex accent, the abiding tone  
 upon all thy maladies : They are *Eter-*  
*nall*, who can dwell with a everlast. *1f. 33. 14.*  
*ing* burnings, who will set *b* briars and *1f. 27. 4*  
 thorns against him in Battail ? who can  
 enter the Lifts and contend with con-  
 suming fire, when it shall devour before  
 him and be very *c* tempestuous round *c* *1f. 50. 3.*  
 about him : when he shall shew *d* the *d* *1f. 30. 3.*  
 lighting down of his arm with the in- *31.*  
 dignation of his anger, with the flame  
 of a devouring fire, with scattering, and  
 tempest, and hailstones : When the pile  
 of *Tophet* shall be fire, and much wood,  
 and the breath of the Lord like a stream  
 of Brimstone shall kindle it ?

These are the fiery Serpents (the *Ha-*  
*seraphim*)

*seraphim*) the Devils, the fell Dragons that gape with open mouth, that hisse with inflamed tongues, and pour out floods of venome, at the further end of the grave upon every impenitent sinner.

*Job 22.21* O that the terror of the Lord would perswade men to take hold of his arm, to make peace with him, and to be at rest.

*Pro. 23.34*

O that I could rowze vain man from the lap of pleasure. Will ye sleep on the top of a Mast, in such a rowling and umbling tempest, when every whiff may toss you into the deeps of Hell? Be wise at last, if possible, and shake off your senseless slumbers: O hard heart that tremblest not at the rattling of his Chariots, when he clotheth the necks of his Horses, with thunder against thee as in the day of Battail. That's a hard heart which is not frighted at it self, and what will be the event?

*f Bern ad*

*Eugen. f.*

*237.4.*

*g Ps. 2. 12*

ask not me, saies *f Bernard*, but ask *Pharaoh*: Be instructed by the Egyptian Carcasses on the shore of the Red-sea. Will you learn to g kisse the Son lest he be angry, and ye perish from the way? when his wrath is kindled *but a little*: O when it flames all a broad, how terrible is it? The flames of London were but painted fire to this. That sucked up houses, but *this* immortal Soules.

*(Mat. 10.*

*h3.*

But where's the Remedy? O kisse the Son lest he be angry: O blessed Son!

*a Ec. 12.*

O gracious Saviour, that's a angry, if he be

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be not kiss; and griev'd if he be not loved : He loves <sup>b</sup> them that love him : bPro. 8. 17<sup>3</sup> and complains, that they wrong their own Souls; and love death, that hate him. 36.

Vile Sinners ! we are angry with him because he calls for love, who needs not care for't : lets be angry with our selves, because we give it not : He's angry with sinners, that Sinners kisse him not. Such V. 3. as cast away the cords of his Laws, he casts about them the cords of his love. And must such sinners kisse him ? yes ! they kisse the creatures, why not him ? he made our hearts, he loves our hearts and chides to have them. 'Tis a jealous love, no waters quench, but such as freely run into it.

Here's *loving anger* and wrath in grace, he fights with kind anger, that he may embrace with love. 'Tis the heat of love that kindles his anger, but if neglected, 'twill blaze into a flame. His love hastens us with the *voice* of anger : that the *fire* of his anger consume us not : His anger calls us *from* his anger, but not *to* his anger, but to his love. His mouth checks us that we may kisse it, and his heart is moved for us, that we may move into it : when anger warns, 'tis *loving anger* : but love too long abused kindles the flame of wrath. If so much love in this holy anger to bring us to him : what manner of love in those blessed kisses, when we come.

Lets



Ps. 112.

Let's then love his anger and kiss his love : For happy are all they that put their trust in him.

c Ps. 4. 3.

דוד

Benignus.

d Ps. 50. 4.

You that are living, hearken to his anger that ye may never feel it, lay this love to heart, and consider its latter end. This love will gather the Saints together, and set apart the godly, the *kind* c in heart d that love him, *for himself* : For such have made an everlasting covenant of Salt with him by sacrifice.

## CHAP. VII.

*Of a Saints Comforts, against all the Evills in Death..*

I Will fear no evill, saies *David* : For thou art with me, thy crook and thy staffe, they comfort me.

*Anacepha-*  
*leosis.*

Here are evills great and manifold in this Valley of Death : evills to be feared and trembled at, but not by a *David*. A Saint will fear no evill : what *David*, no evill ? not the evill of losse nor the evill of sense, nor the parting from many sweet injoyments, nor the curse of the Law, thundering from *Sinai*, and lightning from *Ebal*, nor the conflicts of conscience, nor the darts of Satan, nor the pangs of sickness, nor the

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the pangs of death. nor the mouldring  
dust, nor unsavory stench; nor the hi-  
deous darkness, nor the tedious night  
of the grave, as you may perceive by  
the foregoing Chapters. O valiant *Da-  
vid*! when God stands by thee: what,  
do'st thou not stagger at the doctrin;  
nor fear the event of thy resurrection  
to Judgment, nor the strictness of that  
awfull judg, nor his doomfull sentence,  
nor the long face or silver hairs of Eter-  
nity? No, no! *David* will fear no e-  
vill, and here's his Cordiall. For *thou*  
art with me: thy crook and thy staffe,  
they comfort me.

He fears no evill, because God is  
with him: He fears God, and therefore  
nought but God. I'll forewarn you  
whom ye shall fear, <sup>a</sup> sayes our Lord, <sup>a</sup> *Luk. 12. 5.*  
fear *him*, who after he hath kil'd, hath  
power to cast into Hell: yea, I say  
unto you, fear *him*. The filiall fear of  
God expells the tormenting fear of  
death and hell it self. Holy *David* with  
*one* God in his hand encounters and  
vanquishes *every* evill, and scatters the  
fear of evill. Let the King of Terrors  
muster his Forces and order his Troops  
in Battalia: The shadow of death to  
*David* is but the shadow of evill.  
Though *ten* thousand *Curiaffiers* run <sup>b</sup> *Pf. 3. 6.*  
upon him atilt with envenom'd and  
poysoned spears, <sup>c</sup> he layes him down <sup>c</sup> *Pf. 4. 8.*  
in the belome of God, he sleeps in  
peace; For thou Lord makest him to

F

rest

- <sup>d</sup> Job 26. rest in safety. The <sup>a</sup> Pillars of Heaven  
<sup>II.</sup> tremble and are astonisht at his reproof,  
 who keeps a Saint in his arms. Hee'll  
<sup>e</sup> Hab. 3. 7. scourge the black Tents of <sup>c</sup> Cushan with  
<sup>Mat. 27. 54</sup> affliction, and the pale Curtains of this  
 Land of *Midian*, like the Souldiers at  
 our Lords Sepulchre, shall tremble to  
 detain a Saint in the grave; For he that  
<sup>f</sup> Ps. 121. 3. keepeth *Israel* shall neither slumber nor  
 sleep: hee'l awaken him in due time  
 in the resurrection morning, to enter  
 the Courts of Glory.

- David* saies not: I shall not dye, and  
 therefore I will not fear: But though I  
 dye, I will not fear, for thou art with  
 me. Be the waters of *Kidron* never so  
 deep: the fire of *Tophet*s Valley never  
<sup>g</sup> Ps. 40. 2. so quick and furious: <sup>g</sup> the pit of *Mo-  
 loch* never so dark and obscure: God  
 hath secured my heart from fear, because  
<sup>a</sup> Isay 43. 2. he is with me: <sup>a</sup> The waters shall not  
 drown, nor the fire burn, nor the pit  
 swallow. The power and wisdom, the  
 mercy and truth of God encircle the  
 faith of a Saint, he dyes <sup>b</sup> kissing and  
<sup>b</sup> Heb. II. 13. embracing the promises, and like good  
 old *Simeon* taking Christ in his arms:  
<sup>c</sup> L. k. 2. 28 he tunes his Swanlike <sup>c</sup> Sonnet, and  
<sup>29.</sup> sings himself asleep at the mouth of the  
 grave.

- Thou art with me: For thou art *mine*.  
 A God in Covenant guides to death  
 and receives to glory. Other friends  
 take leave at death: Here's a friend like  
<sup>d</sup> Ruth I. 16. *Ruth* <sup>d</sup> goes through with thee to *Cana-*  
*an*:

an: Others shake hands at the grave, they weep with *Orpah* and depart: This friend takes thy spirit into his hands *Luk. 23.* immediately, and keeps thy body in his privy chamber of presence. God is the God of *Abraham* even in the grave. God is not the God of the dead, but of the living: God is the God of *Abraham*, therefore *Abraham* is alive to God, his immortall soul is alive with God: his precious dust is alive to God: and therefore *Abraham's* body shall arise to glory: 'Tis in his keeping, who keepeth all the bones of his Saints, not one of them is broken: and to morrow (I mean at the resurrection of the just) all their bones shall say, Lord who is like unto thee? *Joseph's* bones are embalm'd for heaven, and lye in a more magnificent Tomb then Egyptian Pyramids, and follow the Ark to *Canaan*. Does the Father take care of his childrens bones? what chest do they sleep in? with my dead body, saies Christ, in the Cedar Chest of the Covenant. What? doe they sleep in the arms of his own beloved Son? yes, they sleep in Jesus, and shall rise with Jesus: They are baptized into his death, and buried in his grave, and brought in the clouds together with him. The same new Tomb, the same Fine Linnen, the same Spices, the same Angels for a Saviour, and for his Saints. Little did *Joseph of Arimathea*, think

- that he embalmed the whole body my-  
 fticall of Christ, and wrapt the Saints  
 together with him in the *same* o Napkin,  
 but so he did, by reason of their com-  
 munion with him.

- But does the Father and the Son like-  
 wise take such heavenly care of dying  
*Simons*? and is the Spirit of Grace at a  
 distance from the bodies of Saints,  
 which are his p Temples? No such  
 matter! though there were not a stone  
 of these Temples lying upon another,  
 yet the Spirit will rear them up. The  
 Spirit of God is at work in the grave  
 of a Saint: If the a spirit of him that  
 raised up Jesus from the dead, dwell in  
 you. He that raised up Christ from the  
 dead, shall also quicken your mortall  
 bodies by his spirit that dwelleth in you.  
 So then, well may a Saint with holy  
*Jacob* b gather up his feet into his bed  
 and sweetly fall a sleep. For the Father  
 keeps him, the Son lies by him, and the  
 Spirit quickens him: All heaven will  
 come down to the grave of a Saint, and  
 not wake their beloved, till c the day  
 break and the shadows flee away, then  
 up he gets to the mountains of Myrrhe  
 and to the Hills of Frankincense,

But to follow *David*: its worth tra-  
 cing the footsteps of *David*: nay the  
 footsteps of God with *David* in this  
 Valley: Therefore he fears not, for  
 God is with him: lets listen to his  
 Harp and learn the Ditty. Methinks

I hear five principall Songs of spirituall consolation for a dying Saint.

An Experimentall feeling of the divine presence. *For thou art with me : David* ha's it and *David* feels it, and therefore speaks it : 'Tis his safety to have it, his joy to feel it, and his love to speak it ; the having of God at death carries us to heaven safely ; the feeling it, wings us thither, and makes us sing of it to others, when we are flying.

1.

A holy Appeal to God in Prayer, *David* must now be supposed upon his knees, praying, harping, singing, *for thou art with me* : Ah the joyfull Prayers of a Saint end with Songs, and the Songs with this *Epiphonema* ; this burden, shall I call it ? No ! this *Diapsalma*, this *Selab*, this *Diapason*, this *Close* upon all the Strings, *For thou art with me*.

2.

A Saint in Covenant, and a Saint knowing it, may dye sweetly : 'Tis a strong Cordiall, 'twill sweat away death : *For thou art with me*, and whats the reason ; For thou art mine ; He that can prove, that God is his, may sweetly inferre that God is with him. God's with none but who are his : But they that are so. and know it so, shall fear no evill : For God makes them *full of* *Alf. 2. 28* joy with his countenance.

3.

Divine Relation is a Saints Sanctuary. Fly to this holy Tower and thou art safe. The Lords <sup>a</sup> my shepherd, I <sup>a</sup> *Ps. 23. 1.* shall not want a full Table, trickling

4.

V. 5

Oil, a running Cup are *Dauids* portion. Such a child that hath a God to his Father, fears no want. Such a Lamb, that hath a God to his Shepheard, fears no evill. His crook and his staffe shall comfort him : Here's green Pastures and pleasant Rivers in the very Valley of Death.

F.

Faiths prospect of Heaven transports a Saint, He sees Deaths Valley : but 'tis a *Gilden Vale*. 'Tis a narrow Valley, he leaps it over with *his* Shepherds staffe: Faiths eyes are strong and its legs nimble : He takes his rise from the promise, and no sooner dies, but is over *Kidron* : At death carnall mens eyes are dim, no spectacle, no optick Glasse can help them to spie *Jerusalem*. A Saint like *Moses* hath <sup>b</sup> strong eyes, nor is his natural moisture fled. He stands upon the *Pisgah* of his own Tomb, and sees crosse the whole Land of *Canaan*, to the utmost, e even the *Mediterranean Sea*.

<sup>b</sup> Deut. 34.  
7.

e V. 2.

e Eccl. 12. 3

Others at death, how feeble are d the knees of their Souls ? their hands the keepers of their house tremble, and their thigh-bones the strong men bow themselves. But the feeblest of the inhabitants of *Zion*, (I speak of such as stand [*in specula visionis* e] in the watch-tower of Faith, and look through the glasse of assurance) they shall be as *David* in that day, and the house of *David* shall be as God, as the Angell of the Lord before them : As *David* ! but why as

e Zach. 12. 8

David ?



David ? Sure, strong was the faith and piercing the eye of David, that saw glory so clearly through all the thick Fogs & Mists of the Valley : Twas God was with him that cleared his eyes, and pointed with his hands as he did to *Moses*, and <sup>f</sup> caused him to see it. But <sup>d</sup> *Deut. 34.* neither *Moses* nor *Aaron* must enter, to <sup>i</sup> *1.4.* shew that the ceremoniall no nor the morall Law can't waite us over the Brook to *Canaan*. But *David*, the Prince of the new Covenant, he shall tread down the Cananites, and on his head shall his Crown flourish : *David* the Subject had Daved the <sup>g</sup> King with him : *David* the <sup>g</sup> *Pf. 84.3.* Servant had *David* the Son : the Son of *Jesse* had the Son of God for <sup>h</sup> his Lord <sup>h</sup> *Pf. 110.1.* and Captain. And whose Faith shall not flowre by Christs watering ? and whose fear shall not wither at his presence : who fears death when this Shepherd sustains ? who fears his arriving to Heaven, if a God, if a God in Covenant, if my God and my Father lead me. Thou art now with *me*, saies *David*, I'll not fear, for shortly I shall be with *thee* : Gods with *us* here : but we are with him in heaven : here drops of Heaven slide into *us*, there we shall swim in heavens Ocean : Here a little of the oil of joy trickles into our hearts from <sup>a</sup> the head of Christ : there we <sup>a</sup> *Pf. 133.2.* shall <sup>b</sup> enter into the fulness of our <sup>b</sup> *Mat. 25.* Lord and Masters joy : here it enters <sup>21.</sup> into *us*, and there we enter into it. But

still by virtue of his presence, *thou art with me*, and the vigor of his conduct, *thou shalt lead me* : Thou art with me to bring me to thee : Thy Crook and thy Staffe they comfort me, and why ? For they protect and guide me to thy holy Hill, and to thy Tabernacles. Thou wilt shew me the path of life :  
 Ps. 16. 11. At *thy right hand* are pleasures for evermore : of all these five, I hope to treat in their order ; If God permit.

## CHAP. VIII.

*Experimentall feelings of the Divine presence, choice Comforts to a Saint at Death.*

THOU hast made known unto me the wayes of life : and what followes ? Thou *d* shalt make me full of joy from thy countenance. Gods face darts ~~one~~ beam of light on the path of a Saint, to shine upon his way to glory : another beam (and thats of joy) upon the heart of a Saint, to oil his motion. And all but *beams* ; yet warming beams and experienc'd beams to hasten him to the Sun it self. A Saint ha's now but *beams* of joy, and blessed be God for *beams*, and such beams as direct and attract

attract to the Sun it self, to that Sun of joy, to that fulness of joy in his countenance : Saints look unto him and their *e* faces are enlightned, our looking to God makes us look like him and the nearer to him, the more we are like him Gods countenance is of a changing and transforming nature : When God lookt upon *Moses* but through a chinck : how did his face shine, how lovely was it, as well as glorious ? God smiles on a Saint in love, and a Saint reflects upon God with joy.

*Ps. 34. 5.*

But Saints have not only good looks from God, but free entertainment. He maketh me to lye down in green pastures, he leadeth me beside the still waters, he restoreth my soul, he leadeth me in paths of righteousness for his Names sake : oh ! how the cool Etesian gales from the rivers of the spirit in ordinances revive and refresh a Saint : The experience of present mercies dispells the fears of future evils : I *will* fear no evill for thou art with me : God never forsakes a soul in covenant, never withdraws his reall (though sometimes his visible) communion. I foresaw the Lord *alwayes* <sup>a</sup> before my face : therefore my heart rejoices &c. because thou *wilt* not leave my soul in the grave. By nature Gods not with us : but when once the day spring from on high doth visit us, grace never sets in an evening, whether we sleep or wake we are still with God.

*a AB. 1. 25*  
27.

Here's

Here's the point, to know aright :  
that God is with us : and we with him.  
Whether we have walkt with God and  
he with us. If *Enoch* walk with God  
then God will take him : He that  
walks with God, pleases God : <sup>b</sup> The  
Septuagint render the Hebrew word  
for *walking*, by *pleasing* God, and the  
Spirit of God delights in the word  
<sup>c</sup> *Heb. II. 5.* [ἐὐνοίας] and uses the same <sup>c</sup> when  
treating of *Enoch* in the New Testa-  
ment to shew what pleasure God takes  
in them, that walk with him.

If we walk with God, we have fel-  
lowship and communion with him.  
<sup>a</sup> *Jab. 1.* God <sup>d</sup> is light, and if we walk in light  
<sup>6, 7.</sup> we walk with him : Light is holiness :  
and a holy person walks in light and  
dwells in God : lets not spot our gar-  
ments, and we shall walk with him in  
<sup>e</sup> *Rev. 3. 4.* white <sup>e</sup>. The fine linnen of holiness a-  
las, what Saint doth keep it clean : we  
must wash it daily in the Laver of the  
Spirit, or else no company for a holy  
God : The best of our linnen is but  
course and yellow : its well if it be sin-  
cere and true : but then it shall shine  
with raies of glorious light, and be la-  
ced and beautified with admirable gifts :  
<sup>f</sup> *Ps. 45. 14.* The Queen <sup>f</sup> shall be brought unto him  
in raiment of needlework at the wed-  
ding day. Now 'tis soiled with many a  
drop and many a foul spot : but then as  
pure as God would have it. Now, the  
mores the pity, 'tis patcht and ragged :  
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many a Saint is out at heels in his holiness, he walks disorderly and uncomely. But then we shall have new Coats fine linnen, clean and white, *Rev. 19. 8.* and change of Raiment from our elder brother. *Benjamin* a shall be fine indeed, *a Gen. 45. 22.* when he sits at the Table of the Ruler of *Canaan* : 'Tis holiness fits us for Table communion in heaven : 'tis porch communion in grace that brings us neer it : hast thou never walkt with God in the porch ? thou shalt never sit down at the *b* Table of Christ *b Luk. 22. 30.* and drink the new wine of the Kingdome.

Again, As God walks in the light of holiness : he walks also in the holy Place of his Temple, God delights in his Ordinances, in his pure worship : We walk with God, when our hearts are in communion with him in Ordinances. His paths are in the Sanctuary there's his *c* footstool and there his go- *c Lam. 2. I.* ings : He *d* walks among the golden *d Rev. 2. I.* Candlesticks : In the Temple all talk of his glory, while he sits at the Table of grace, and the *e* Spikenard sendeth *e Song. I. II* forth the smell thereof : There he hath *f* *f Ps 133. 3.* commanded the blessing and life for evermore.

Walking, in Scripture when applyed to God in communion with Saints, is exprest three severall waies : Before God, with God, and after God.

To walk before God (among others)

one

one speciall sense is, (that we are now upon) to walk in pure and holy worship. Coming up to the Temple is called a coming up <sup>s</sup> before God, our appearing, <sup>h</sup> sitting, <sup>i</sup> walking and abiding before him. <sup>h</sup> And Jeroboam is branded on the account of false worship, that he cast God behind his back. As God <sup>Pf. 100. 2,</sup> commands his people, they shall have no other Gods *before* him; So he forbids any other worship then he hath instituted, to serve himself with: For he is <sup>k</sup> a jealous God: his eyes do see quickly <sup>l</sup>, and his jealousie will <sup>m</sup> smooke fiercely against such a man and all the curses in the Book shall lye upon him, and the Lord will blot his name from under heaven. Bold and sawcy is that silly worm that presumes to chalk out a worship for the living God.

To walk *with* God, is to walk in *his* wayes, in his statutes and commandments to do them: to eye his directions, to feel and turn about with every guide of his hand. We must <sup>n</sup> choose his precepts for our way, and we shall have him for company: and is the way so holy, and our God so holy? then blessed is the man: thats holy and undefiled in such a way, and in such heavenly company. The <sup>a</sup> wayes of the Lord are *right*: the *just* shall walk in them: but transgressors shall fall therein. Every holy duty is a rock of offence, and a stone

<sup>s</sup> 1 King. 14

9.

<sup>h</sup> Pf. 56. 13.

<sup>i</sup> 1 Sam. 2.

30. 35.

<sup>Pf. 100. 2,</sup>

<sup>Ec.</sup>

Ezek. 33.

<sup>3 I.</sup>

<sup>l</sup> Exod. 20.

5.

<sup>1</sup> Exod. 32.

8.

<sup>m</sup> Dent. 25.

18, 20.

<sup>n</sup> Pf. 119.

<sup>a</sup> Pf. 119. I.

<sup>a</sup> Hos. 14. 9.

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stone of stumbling to a carnall heart,  
he trips and stumbles and falls and rises  
no more : But an upright heart, and  
an upright way, meet pleasantly with  
an upright Lord, that teaches sinners  
in the way, and guideth the weak in  
judgment : Such as are upright in the  
way, are his delight, he takes pleasure  
in the path and person.

To walk <sup>d</sup> after God, is to choofe God <sup>d</sup> Deut. 13. 4  
for our Captain and Leader : to make  
him our example, president and con-  
duct. The Israelites followed the cloud  
of Gods presence by day, and the pil-  
lar of Fire by night, in the howling  
Wilderness of Arabia, till they came to  
Canaan. When the <sup>e</sup> cloud was taken <sup>e</sup> Num. 9.  
up, then Israel journied, and where the  
cloud abode, there they pitched their  
Tents : Saints must be imitators <sup>f</sup> of <sup>f</sup> Deu. 1. 36  
Caleb and Josuah, to follow the cloud <sup>f</sup> Josh. 14. 8,  
of the divine presence fully : and this <sup>g</sup>  
is the Churches prayer <sup>g</sup> before Ephraim <sup>g</sup> Ps. 80. 2.  
Benjamin and Manasseth stir up the  
Ask of thy Strength, march before us  
to lead and save us : A holy and per-  
fect God goes before, and a holy and  
perfect People follow after : Be <sup>h</sup> ye <sup>h</sup> Mat. 5. 48  
perfect as your heavenly Father is per-  
fect : be ye holy in all manner of con-  
versation ; For tis written i be ye holy ; <sup>i</sup> Pet. 1. 15,  
as I am holy : Not to come up to it, <sup>i</sup> 16.  
but to come after it ; not to equall but  
to eye and imitate. O perfect copy !  
the more a Saint looks at it, the more  
he



- he mends his hand : O the rare strokes in this pattern of holiness ! that enamours the eye to behold, and quickens the hand to imitate : As he is, so are we in this world : as he walkt so ought we : So should we Lord ! and by thy heavenly conduct so would we : Let Saints consider, how Christ walkt : how obediently to the Father, how tenderly to the brethren, how mortified to the worlds vanities. When thy thoughts are tempering, or thy tongue upon the string : thy hand or thy foot hastning to action : stop one moment, consider, would Christ do this, and be followen of God as dear children.
3. Thirdly, As God walks in holiness, and in the Sanctuary of Ordinances : So he delights to walk among a holy People : he rejoyces over them with joy, he rests in his love, and joyes over them with singing : When Zion shines in holiness, she shall be a Crown of glory in the hand of the Lord, and a royall Diadem in the hand of her God : She shall no more be termed *Forfaken*, nor her land *desolate* : But her own name shall be a *Hephzi-bab* and her Lands name *Beulah* : For the Lord delighteth in her, and her land shall be married. The joy and delight of God is in a people like himself, with such he will dwell, rejoyce over them, <sup>b</sup> above the joy of haruest, and walk in them for ever. <sup>c</sup> I love them that love me, saies
- <sup>a</sup> Job. 4. 17.  
<sup>1</sup> Job. 26  
<sup>a</sup> Eph. 5. 1.  
<sup>3.</sup>  
<sup>a</sup> Zeph. 3. 17  
<sup>a</sup> Isa. 62. 4.  
<sup>b</sup> 2 Cor. 6. 16, 16.  
<sup>c</sup> Pro. 8. 17.

*Wisdom*, and who seeks me *early* shall find me : Love sets the heart a seeking and the more we love him, we seek the *earlier*. I sought yea & by *night*, him <sup>d Song. 3.1</sup> whom my soul lov'd. Night-searchers are Christ-finders, a holy heart seeks a holy Saviour, and a holy Lord delights to be found by it : Christ absents, not for want of love to us, but to inflame our love to him : he loves e to stand <sup>e Song 2. 9; 14.</sup> behind the wall, and to hear our moaning after him; to look out at the e window of heaven, and takes pleasure to see our wandrings about to find him, and sends f his holy spirit to whisper <sup>e 2. 9. f 1/a 30.21</sup> to us, *where* he is.

Art thou like Christ? Dost thou delight in g hearing the voice, and seeing <sup>g Song 2.14</sup> the face and changing breaths in conversing with Saints? Does the blood of *David* run in thy Veins? Does thy goodness, thy kindness, extend to Saints on earth, to those h excellent ones, more <sup>h Ps. 118. 23</sup> excellent i then their neighbour? Is <sup>i Prov. 12. 26.</sup> thy delight in these Princes of the daughters of *Zion*; these k *Princes* in all <sup>k Ps. 45. 16,</sup> the Earth. God calls *Zion* his *Hephzibah* my delight is in her : Dost thou call the *Suns* of *Zion*, thy *Hephzibah*? My delights in them. So *David* did, <sup>l Col. 1 Ps. 118. 3.</sup> *Hephzibah*, All my delights in them. All his delight : All his time and all his parts; all his estate, and all his affections are spent with God and Saints : With his good will, he could spend all his

his dayes in the Courts of Gods house and society of Israelites, that come up to worship. Art thou one of *these*? then all these are *shine*: because thou art Christs, thy heart's in *them*, and one day in *their* company is a little heaven:

**m Ps. 84. 7.** For what makes heaven? but a purer and a longer communion with God and Saints. Why did David so long and pant to dwell in Gods house? that he

**Pf. 27. 4.** calls it, his *one thing*, his *one*, his *only*, his darling, his choice petition? chiefly

**a Ps. 27. 4.** to behold the *amenities*, the pleasantnesses, the beauties of the Lord, and to

**b 36. 8.** inquire in his Temple, to tast the *fatness* of his house, the fat sacrifices of the peace-offerings with God. God had *his* part and the Priest his, and the

**c Lev. 7. 14.** Saint *his*. In *c* the old Sacrifices all the fat *d* was the Lords: but in the spiritual

**15. 8c.** sacrifices, all the *c* fat is a Saints at the

**d c. 3. 16.** Gospell mountain: when the cloth is

**e 1sa. 25. 6.** spread for the feast of fat things, of fat

**Pf. 63. 5.** things full of marrow, when the wine's

**f Pro. 9. 2.** mingled, and *f* the rable's furnisht, and

**g Song. 3. 1.** *Wisdom* cries, *g* Eat O friends and drink abundantly O beloved.

But this is not all, (yet more then all besides) though David love God *above* all, seeks him *before* all, and loves *Zion* for finding God there: yet the Saints he loves too, and therefore delights to go to *Zion* to meet the multitude, that kept holy feasts in *h* the courts of God. [*Hamon* *i* *chogag*.] To rejoyce with the multitude

**Pf. 42. 4.**

*i* *Turba*  
*tripudians.*

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multitude of dancers, and hear the joy-  
full k sound : where they are still <sup>1</sup> prai- <sup>k</sup> P/89.15  
sing him and <sup>m</sup> talking of his power : <sup>1</sup> P/84.4.  
They sing of his righteousness, his <sup>m</sup> P/145.  
mighty acts and the glorious majesty II, 12.  
of his Kingdome.

Whereas the man that pleads his name  
in *Zion* : Court-roll ; he that's <sup>n</sup> born <sup>n</sup> P/87. 5,7  
*there*, delights *to be there* among the Sin-  
gers and Players on Instruments : he  
loves the Songs of *Zion* ; For all his  
Springs are in *Zion*, and stream from  
the God of *Zion* : Would you find a  
Saint or would you find your self to be  
so ? look in the Courts of *Zion* : in pure  
Ordinances with a pure God do all true  
Saints converse. Do'st thou enquire for  
the <sup>o</sup> foot-steps of the flocks of his com- <sup>o</sup> Song I.7;  
panions. Perhaps the Fathers flock, the <sup>8.</sup>  
little chosen flock of *Christ*, is with his  
son *Moses*, some faithfull Shepheard  
in the <sup>p</sup> back-side of a Desert coming to <sup>p</sup> Exod. 3.  
the mountain of God, and there see Vi- I, 2.  
sions of the flaming Bush and the An-  
gell of the Covenant in it ? Do'st thou  
delight where *Christ* does feed, though  
in secret and retired corners, and hol-  
dest communion with Saints there ?  
'Tis not glittering pomp of outward  
services that takes the heart of a Saint :  
that's the mark of a Roman strumpet. *Job. 42.*  
To worship in spirit and truth : not in *2 King 18.*  
gaudy *Gerizims* or stately *Samaritan* II.  
*Temples*, not to burn incense on Al- *Altare a-*  
tars like those of *Damascus* : but in na- *maſcenim.*  
ked

ked and plain simplicity of the Gospe.  
lies the beauty and glory and ornament  
of the true Church. Divine institutions:  
not a tittle beyond them of mens inven-  
tion, please a holy heart. A true Con-  
vert alwaies inquires after *purity* of wor-  
ship; like the woman <sup>a</sup> of *Samaria*,  
when Christ was working upon her  
heart, is very inquisitive and busie about  
the truth of worship and Christ as ready  
and clear in answers. Art thou a walker  
with God? thou walkst then and con-  
versest with him, and with holy Saiats  
in holy worship.

But is thy delight in vain Compani-  
ons: that's an ill token. Dost thou fan-  
cy and rellish <sup>b</sup> *vain* worship, and set-  
test in the assemblies of superstitious  
Zealots. Its a bad omen of a car-  
nall heart, and an ignorant head.  
A mans company shews his moralls:  
and a Saints, his graces. Where our  
treasure is, there our heart and love, and  
communion lies. A *vain* habit and a  
*vain* gesture, and *vain* discourse with  
*vain* and trifling spirits are the Sign-  
Posts, that hang out from an empty  
and a *vain* heart. Do'st thou bowl a-  
way thy time, shoot away thy seasons,  
and bett away thy precious hours a-  
mong the wasters of the day of grace?  
I fear thy profession is rotten at core.  
David argues his integrity before God,  
in not having sat <sup>c</sup> with *vain persons*.  
nor having gone in with dissemblers  
or

<sup>a</sup> *Jeh* 4.20.

<sup>b</sup> *Mat*.15.9.

<sup>c</sup> *Ps*.26.4.

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or d with hypocritall mockers in Feasts. <sup>d 35. 16</sup>  
But that he was a *Companion* <sup>a</sup> of all such <sup>a Ps. 119.</sup>  
as feared the Lord and kept his Pre- <sup>63.</sup>  
cepts. Sheep do not use to company  
with hogs, and lye down in the mire  
together, you never saw Doves feeding  
upon Carrion with Crows and Ravens.  
Such, whom thou perceivest by a spi-  
rituall instinct and expectest to sing  
with thee in heaven; do thou company  
with, pray, hear, conferre and converse  
with, here upon earth? I need not bid  
thee: If gracious, the *magnetisme*, the  
Loadstone of holiness will draw and  
allure thee. The perfume of that pre-  
cious ointment, its fragrant aromaticall  
smell, will attract thy society by a spi-  
rituall naturality. Those that are <sup>e</sup> born <sup>e I Job 4.</sup>  
of God love the Brethren. <sup>7.</sup>

To issue this: If thou findest inward  
solace and pleasure: 1. In a holy con-  
versation. 2. In pure Ordinances. And  
3. In gracious Saints: Its evident, thou  
walkest hand in hand with God: And  
by experience thou shalt feel both  
warmth, conduct and sustentation from  
that holy hand. He infuses lively spirits  
for motion, directs thee in a straight  
way to the Land of uprightness, and  
upholds thee from dashing thy foot a-  
gainst any stone of stumbling; For thou  
lovest his Law, <sup>a</sup> and nothing which <sup>a Psal. 119</sup>  
God does to thee, shall offend thee. <sup>165.</sup>

These tokens plainly manifest, that  
God is with thee: but dost thou feel it?

- Can't thou say it from an inwar  
warmth influenced into thy Soul, by  
 b *Pf. 91.4.* sitting under the b *Feathers* of the Al-  
 mighty, under the wings of the *Cherubims*  
 in his holy Oracle? Art thou warm'd  
 by Ordinances, and inflamed in thy  
 affections to God, and through a holy,  
 cherishing, vitall heat? Can't say with  
*David, thou art with me?* then humbly  
 infer I will fear no evill. He that walks  
 c *Pf. 89. 15* in c the light of Gods face, and under  
 the warmth of his wings: no evill  
 frights him, no Lion in the way turns  
 him aside from the paths of holiness.  
 A righteous man under the *sense* of the  
 flowings in upon him, of the righteous-  
 ness of Christ, is as bold as a Lion, and  
 makes all the beasts of the Forrest trem-  
 ble. He playes with that huge d *Levia-*  
 than of Death, as with a Bird, and bores  
 his jaw with a thorne: The head of  
 e *Pf. 74. 14.* this e *crocodile*, is meat for his Soul in  
 the wilderness: he spreads a banquet  
 for his companions, and parts him a-  
 mong his spirituall merchants: he  
 makes a gain of death, and feeds upon  
 f *I Cor. 3.* the Destroyer. For f death is his, because  
 2 I. he is Christs and Christ is Gods. He  
 g *Rev. 2. 17.* carries the g *white stone* of absolution in  
 his bosome, and fears not the day of  
 h *Gal. I. 16.* Judgment. Christ is h revealed in him  
 i *Col. I. 27.* and so shall his glory. The i dwelling  
 j *Eph. 3. 17.* of Christ in his heart by faith, is not  
 only the bode of glory, but roots and  
 grounds him in love, and enlarges his  
 Soul



Soul to comprehend with all Saints the interminable bounds, the unmeasurable dimensions, the unintelligible knowledge of the love of Christ, till he be filled with all the fulness of God. Though as yet he sees not Christ by the *eye of sense* : yet he is enamour'd with him by the *eye of love* from the optick nerve of Faith, and k rejoices with joy k I Pet. i. 8 unspeakable and full of glory. A Saint cannot conceive the greatness of Christs love nor utter the exuberancy of his own joy. As the love of Christ flowes in : so his joy swells, overflows and tides it into the bosome of Christ : He is as full of heaven as he can hold and is ready to take his *Phoenix-flight* upon the wing of an extasie into Paradise.

But wheres the Saint, that injoyes such heavenly feelings of the presence of God ? Did we search our experiments to feel our feelings, and tast our tastings of God ? More would find the *Well* and drink the watets of assurance,

*Ut nemo in sese tentet descendere, nemo !*

Will no man dive into his breast,

To seek the face of such a guest ?

Hast thou a Well of living waters within thee and ne're a Bucker ? A Fountain, and ne're a Basen of Medi- a Judg. 7. 5, 6. tation : Be a worthy Souldier of Gi- b Bochart. deon, a lap with the hand of Faith b, ha- de animal. sten and conquer the Midian of tenta- parti col. tion : O how it strengthens the nerves, 674. inspirits, and puts a new life in the fi-

news of these Champions of valour to fight the Lords Battails : A sense, a taste of the waters of divine love makes a conquering Saint : Like *Sampson* at death, slayes all his Philistins, destroyes their God and their Temple together : What the touch of God upon the heart is, may be better felt then exprest, and what ye can exprest, none understands but he that feels : None hear these *Unison* strokes, but *Virgin-Souls* that have learnt <sup>b</sup> the Song of the *Lamb* : No stranger intermeddles with a <sup>c</sup> Saints bitterness at first conversion. nor the sweet fruit of joy in assurance : These <sup>d</sup> spices grow in the <sup>e</sup> enclosed garden, bitter are they in the root and taste at first : but send forth a fragrant scent when pounded in the Mortar of Meditation : These waters flow from a Fountain sealed, like the head of *Nilus*, but at length by their *nitrous* streams impregnate all the champion plains of the Soul with fertile and teeming joyes : A Saint distills them into Spirits of consolation and then like an expert Chymist circularis all his duties and graces in the closed glasse of experience at the Sun of Gods countenance into an oyl of joy. 'Tis ethereal and volatile, and comforts all that mourne : 'Tis fragrant wine and highly balsamical fit for a sick beloved : it <sup>e</sup> goes down sweetly, causing the lips of those that are asleep, to speak.

The

<sup>b</sup> Rev. 14. 3<sup>c</sup> Prov. 14  
10.<sup>d</sup> Song 4. 12<sup>e</sup> Song 7. 9

The love of God is a glorious object, seen by the eyes of the Soul turn'd inward : Experience is like the *chry-stalline humour*, through which, and Meditation is like the *tunica* <sup>a</sup> *retina*, the Network-Coat of the Eye, upon which the various kinds and species of divine love are cleerly discern'd : Like as the curious varieties of all manner of objects are brought into darkned rooms by convex glasses : So 'tis with a Saint in the private room of contemplation when his glasse is placed in the roof of his Soul, and all worldly objects are shut out, a heavenly heart lets in only the admirable things that come from above. All thats in Heaven flowes in, and paints the Chambers of the Soul like *Solomons Temple within*, and adorns a holy heart in lively colours with Palm-Trees and Cherubims : The Queen is all glorious <sup>b</sup> *within* : Her clothing of wrought Gold from the Isle of *Ophir*, her garments of *Phrygian* Needlework : But all these ornaments beautifie the heart *within* : The Kings <sup>c</sup> *Galleries, within* the Soul, are hung with the Arras of Grace, and Tapistry Stories of Gods love from Election to Salvation, from Heaven to Heaven : Lift up your heads ye everlasting <sup>d</sup> *dores*, that the King of glory may enter, and there <sup>e</sup> receive his loves.

Naked innocency and godly simplicity, holy integrity and unblameable

<sup>a</sup> *Spigel. A. nat. fol. p. 301. & Bartholin. 80. p. 351 Ed L<sup>ing</sup>. B. 1651.*

<sup>b</sup> *Psal. 45. 13.*

<sup>c</sup> *Song 7.5.*

<sup>d</sup> *Ps. 24.9. & Song 7.12*

purity of life, are a Saints outward ornaments, the choicest lustre, and radiancy shines in the presence Chamber : The Soul that has it, beholds it with unsatiabable delight, enjoyes it, and is even inebriated and scarce it self, with the pleasant draughts of this cordiall Nectar : It drinks abundantly of this holy *anodyne* to assuage its sorrows : The joyes of Heaven pour'd in from the golden cup of assurance is a choice *opiate* against death : It perverts not, but exalts the intellectualls and translates a Saint in a trance to glory.

Hast thou then any spirituall senses, &  
*Heb. 5. 14* are they *exercised* to discern both good and evill : Canst thou tast the bitter evill of death in the *forbidden fruit*, and  
*Rev. 2. 7.* cure that mortall gust with the *Tree of Life*, in the midst of the Paradise of  
*Eph. 1. 21,* God : Hath the *Head* of Principalities and Powers, commanded away the Cherubims with their flaming Swords from the gates of *Eden* : Has the Prince of Life called thee to feed  
*Rev. 21. 2* upon that *medicinall fruit*, to live for ever ? Has thy Soul relisht the sweetness of the water of the chrySTALLINE River of Life ? Does it flow so fast upon thy Palate with its unspeakable varieties and admirable changes of all manner of delicious tastes, that thy spirituall fancy is incapable to keep pace with, much less to unfold and expresse its pleasure : Here are sweet waters stolln  
from

Chap.8 *on Mortality.*

from heaven, that the world knows not,  
 and hidden Manna that even many dis-  
 ciples <sup>a</sup> taste not : The waters come <sup>a</sup> Job. 4. 32.  
 down from the <sup>b</sup> throne of God and of <sup>b</sup> Rev. 22. 1  
 the Lamb : They spring from the  
 Fountain of the Fathers divine electi-  
 on, and his eternall Covenant with the  
 Lamb, and run between the Banks of  
 the Incarnation and Passion in chry-  
 stall streams : Hast thou *tasted* <sup>c</sup> I Pet. 2. 2  
 the Lord is gracious ? Tell me, O  
 Soul, is he not *sweet* ? And so sweet, that  
 thy tongue can't hold but passionately  
 invite others to come <sup>d</sup> *taste*, and see : <sup>d</sup> Psal. 34. 8  
 Is not the Manna, the <sup>e</sup> Bread of Life, <sup>e</sup> Job. 6. 35.  
 which Christ gives, suited to every de-  
 sire and longing appetite of a Saints  
 Palate ? Is not his <sup>f</sup> fruit *sweet* to thy <sup>f</sup> Song 2. 3.  
 taste ? Do not the Apples comfort thee,  
 when thou eat'st them under his shadow  
 with great delight ? To them that be-  
 lieve he is <sup>g</sup> *precious*, sayes Peter, If so <sup>g</sup> I Pet. 2. 7.  
 be ye have *tasted* that the Lord is gra- <sup>b. 3.</sup>  
 cious : A *gracious* Lord is a *precious*  
 Lord, and a *tasted* Lord is a *sweet* Lord :  
 Speak true, O Soul, didst ever taste so  
 choice a sweetness, or lay thy lips to  
 such <sup>i</sup> Pomegranats as grew in this gar- <sup>i</sup> Song 6. 11  
 den : The <sup>k</sup> flower of the Vine by its <sup>k</sup> Song 7. 12  
 smell allures, by its *taste* captivates the  
 senses and even overcomes the spirits  
 of a Saint : Its said of the spicy moun-  
 tains of *Arobia the happy*, that the ga-  
 therers are often bereav'd of their spirits  
 by the strong emanation of those fra-  
 grant

grant *strubs* : Truly Saints, (when walking in the mountains of *Canaan the heavenly*, I mean of assurance) need the spice of *support* against the powerfull efflux of the spice of joy : The Soul *before* it finds Christ, is sick of love and *when* hee's found, is sick of joy : I mean, while here below. till we are purified by vision, it can scarce well bear the flowings in of assurance : We must have our visions of the Angell of the Covenant like *Jacob*,<sup>a</sup> only by dawn-light, glittering noon enjoyments are for heaven : These *old Bottles* are ready to burst with the new wine of the Kingdom; We could not bear the strength of this wine : If the King should often bring us into these Cellars & therefore he keeps the Key, & opens & shuts it at his pleasure: and possibly therefore God is pleased to nourish Saints but with drops of these high Tinctures of glory, full draughts might swell us with pride, and inflame us with feavers of censure again meek walkers : *Jacobs Peniels* must halt upon shrunke sinews. <sup>b</sup>And *Pauls Revelations* must be humbled by Satans buffers: 'Tis not only the surges of grief, but rivers of joy that may overwhelm the spi-  
 As *Gerson* speaks of a devout woman that breathed out her Soul in the strength of these enjoyments : Therefore 'tis, that here we must live by tastes and tastes only : the full banquer's kept to last, the first fruits first, then the harvest

<sup>a</sup> Gen. 32.  
26.

<sup>b</sup> Gen. 32.  
32.

*Spier*

Vol. 3. p. 64.  
<sup>b</sup>.

vest ; first the bunch of Eschol, and then  
 the Vintage of Canaan : first the wa-  
 terish wine of Cana, and then the mira-  
 culous wine of Christs glorious King-  
 dome : Admirable grace it is, that God  
 drops down tastes and lets fall crumbs  
 from the Table of the Spirits of the  
 Just made perfect : And is a *taste* so  
 pleasant, so delectable, then whats the  
*fulnes* : Hast thou a mouth that tastes  
 and savours the things of God ?  
 Though it stay the stomnck, yet it  
 whets the appetite for glory : The ear  
 trieth words and the mouth tasteth  
 mear, saies a *Elibu* : but 'tis the heart that  
 ponders judgment : Heavens dainties  
 call for a *pondering* spirit to dwell upon  
 the relish and a circumspect frame, that  
 we be not wanton : I have heard of  
 thee, saies *Job*, b by the hearing of the  
 ear : but now mine eye seeth thee (and  
 may we say) my soul *tasteth* thee :  
 Therefore I abhor my self and repent  
 in dust and ashes : Abhorrency of self  
 and complacency in God, are tokens  
 of divine tastings, feelings, seeings, en-  
 joyings : The neerer we draw to those  
 holy embraces, the more lovely doth  
 God appear and more vile our selves :  
 Nothing else pleases that Soul which  
 hath had a ravishing relish of God :  
 Now nothing lesse then God, now no-  
 thing longer, nothing like him : Not  
 our selves, our sins humble us, our gra-  
 ces are imperfect : Not Angels : *Mary*  
 weeps

a Job 34. 3.

b Job 42. 5



e Job. 10. 12  
13.

weeps for all she e talks with shining Angels, 'tis not them she cries for : nor can their white garments dry up her tears, or their radiant shining faces raise the least umbrage of a smile, while her Lord is absent: The burden is, they have taken away *my Lord*, and where is he? But a word from Christ clear her eyes and cheers her spirit : She knows his voice (when Christ will have it so) before she sees him: She saw a *seeming* gardiner and asks for Christ : but now she sees the *true* Vine, and tastes his love, she hears his voice and sees his face, and nothing now will serve but d touching : The more we hear and see of Christ, the neerer, fuller, sweeter, are our approaches to him : The Soul's never satiated on this side heaven : This feast presents heavenly Viands genuine & apposite to a gracious palate : They are not of a cloying, clogging temper, and there ever comes in flowing upon the heart fresh, new, and sweet issuings from Christ : Such rare pieces of prospect entertain the Soul in this transfiguring mountain : that it peeps and pryies, and piers in at the key-hole of the Chamber of Heaven, and can do nothing but lye at the posts of wisdom and cry with the ancient, *plus de te Domine, Mo e of thee Lord*

4 V. 17.

a Prov. 17.  
24.

But on the other side, where are the hearts of besotted worldings : The eyes of a *fool*, saies *Solomon* are in the ends  
of

of the Earth, rowling and rambling about upon vain objects: But wisdom is **∫** **∫** **∫** at the very face of him that hath understanding, he sees such beauty in the face of wisdom: that he shuts his eyes to the world, and opens them only to heaven.

A wandring eye is the sign of an unsatisfied fool, that wont learn wisdom from a *Solomon*: Though God gave him more riches, (If *Villalpandus* count aright, then ever any of the Roman Emperors had) and all manner of enjoyments and an exquisite heart to dive to the bottome of the visible Creation: Every one that girds himself to run *Solomons* race a new, counts that Prince a fool, but proves himself to be so: God commanded *Solomon* to write a Book on purpose to save our labour, to quench our drought, to excuse our oil, and to set up his *Herculean* Pillars: On the one side he graves, *all is vanity*: on the other, *ne plus ultra*, sail no further: For now there's no *terra incognita*, no more land, nor continent, nor Isle to be discovered: hear the conclusion of the <sup>b</sup> whole matter: Fear God <sup>b</sup> *Ecc. 12* and keep his commandment, for this 13 is the *whole* of man,

*Solomons* Ships of speculation went round the world and brings tidings of *more* gold for covetous wretches, and *more* Apes and Peacocks for curious and weak fancies, but *no new* thing under

der rhe Sun : The old pleasures indeed shall waſt home new toils, & new vexations, but no ſatisfaction to a judicious Soul: A wiſe man therefore fixes his eyes upon divine wiſdome and daily contemplates the ribs of Solomons Ship laid up in the dock at Eziongaber, ſhatter'd with its ſore travells, and learns the great prudence to ſtay at home, to ſtudy his own heart, and to ponder the paths of underſtanding. Alas ! then may we not pity, deluded, bewitched, entangled mortalls, that ſtill hunt their game, and follow the hot ſcent through the wilderneſſe and forreſt of this world : Oh ! how they puff and pant, and ſweat and leap hedge and ditch after the deep throated hounds of their boundleſſe deſires to catch a ſhadow : Its a plain ſign they know little and have taſted nothing of God to hunt ſo fiercely after ſmoak and vapour.

I will not ſay 'tis unlawfull to hunt wild Beaſts for the food of man, or to make room and preſerve his ſafety : But this I'll ſay, to take *pleaſure* in ſetting the creatures at variance, to make a *ſport* of the fruit of ſin, to make that a *recreation*, which God has made a curſe, is the ſign of one that walks contrary to God : I read of no godly man but of four other hunters in Scripture, Nimrod, and Eſau, and Iſhmael, and the cruell hunter of ſouls, and I am ſure they are wild and bad companions : But there

there are a *world* of hunts-men that pursue the pleasures of sin, and the gains of unrighteous Mammon, and oh how these *ignes fatui*, these inflam'd meteors lead thousands into the bogs of eternall darknesse : And as the ancient Heathens sang of hunts-men, — *Nec præda quam cæde magis* &c. *Nunc hominum nunc bella gerunt viô lenta ferarum* : That eager hunters of Beasts in times of peace were usually bloody *hunters of men*, in time of war.

That man has no communion with God, whose Soul is immerst and drown'd in sensuall pleasures : Such as walk in the vanity of their minds, are alienated <sup>a Eph. 4 18</sup> from the life of God ; such have little honour or love for God, that forsake the fountain of living waters, and suck the mud of the broken Cisterns of the Creature : Their Souls are as earthy as their objects, and their spirits as base as their pleasures : But remember, that to lay up thy Soul in thy Barns, to tie it in thy Bags, to lodg it in thy Parks, to pack it in thy Warehouse, or stowe it in thy Ship : These are dangerous places to look for it : when the world is in a light flame.

Shall I commend unto thee, O man, a gainfull Trade and a pleasant Chase : The first is to lay out all thy Stock for the Pearl of price : The second is to fall in company with *David*, and a fol- <sup>a Ps. 63. 8</sup> low hard after God, and never leave him

b Ps. 42.1

him till thou get a blessing, As b the  
*Hart* panteth after the water-brooks;  
 so panteth my soul after thee, O God,  
 Here's a hunted *hart* turns hunter him-  
 self: Sin hunts a Saint, and he pants  
 for God, and at length meets with  
 lovely Venison, but 'tis in the Sanctu-  
 ary, savoury meat that his soul loves,  
 he tastes it and blesses his darling before  
 he dyes: He feeds upon a *Kid* of the  
 flock takes the Cup of Salvation and  
 Praises, saying, thou hast dealt bounti-  
 fully with me, c Return, O my Soul,  
 unto thy rest: He has no rest upon earth,  
 no rest but in God, and therefore return,  
 O my soul, unto thy God: He looks  
 upon the whole earth, as *Tohu vabohu*,  
 without form and void, d and all the  
 fulnesse thereof to be but emptinesse,  
 the roaring of the seas to sound forth  
 their shallownesse, and all the starry  
 heavens to be like e vanishing clouds:  
 Unlesse he feel the warmth of the spi-  
 rit of God moving upon the waters of  
 his soul.

c Ps. 116.7.

d Gen. 1.2

e *Stellæ ne-  
bulosæ.*

If thou hast *indeed* had spirituall feel-  
 ings of God, thy Soul's warm'd, thy  
 thirst to the world slaked, to God in-  
 flamed, thy hot inquisition and pursuit  
 of the creature coold and checkt:  
 Fools gather *Cockleshells* and *Pee-  
 bles*, when there lyes before them a  
 mine of Gold or a rock of *Diamonds*:  
 And here's the vast difference between  
 the possessors of worldly, and the inheri-  
 tors

tors

tors of heavenly treasures. *Those* make the man covetous of an evil, & covetousnesse to his house, the *other* ennobles the minde with a communicative generosity : And theres reason for't, though no reason for sin, yet theres a reason to be rendred why the sinner acts *so* : For the first loses by his hoarding, and the other gains by his spreading : The graces of the spirit in the soul as well as in the whole Church, are a fountain of gardens, & a well of living waters and streams from *Lebanon* : They are not wells pent up, but overflowing : Come, saies *David*, and Ile tell you what *g* God hath done for my soul : Experience in these Visions is like sailing upon an Ocean, that hath an infinite round : no diving to the bottome, no kenning of a shore : Theres alwayes a *terra incognita*, an unknown land in heavenly mysteries, and the more we discover, it yields more various and excellent pleasures : *New* fruits, *new* tastes, *new* paradises, *new* gardens of delight, *new* songs and *new* joyes for ever: The Songs of the Lamb will be *new* a to all eternity: Here, in this life the soul hoists up sails from the port of conversion, on the waters of *Merom*, the bitter waves of repentance, mourning and tentation for sin ; then spreads them upon *the Sea of Galilee* in sweet communion with *Christ* and his holy disciples in the ship, then passes *the*

c*Hab.* 2.9f*Song.* 4.15.g*Pf.* 66.16.a*Rev.* 14.3

dead sea without danger, and at length with a prosperous gale falls into the vast Ocean of eternall glory.

But to reentrench : he that feels, what God *is* to his soul, is inwardly fill'd with a sense, what he *will* be : Death is no more able to amuse a holy soul inbosom'd with God, and season'd with experiences of his love then the *Carkass* of the Lion was to fright *Sampsons* Parents : nay, it fed them with life-honey dropping from the hony-comb.

Keep up thy feeling fellowship with God in the closest, and choicest reflections upon his love, and the fear of death will vanish : Make conscience of *secret sins* and *secret duties* : this will make way for *secret communion* and sweetly encrease it : The more frequent and humbly familiar, you are with God in holy reverence : the more divine and soul-fainting emanations will flow from his heart to replenish thy soul, and enlarge it for glory : our <sup>a</sup> *secret sins*, saies *Moses*, are in the light, in the broad day light of thy countenance. Let's consider <sup>a</sup> he sees the least aberration and wandering of our thoughts from his love, let's be as tender to avoid his displeasure, as we would be joyfull in the beams of his face : let's <sup>b</sup> remember him upon our beds, and meditate on him in the night watches : Let's <sup>c</sup> commune with our *own* hearts and *be still*, that we may commune with *his* and be joyfull.

*Silete,*

<sup>a</sup>Ps. 90. 8.

<sup>b</sup>Ps. 63. 6.

<sup>c</sup>Ps. 4. 4.

107



*Silete, vacate, be still* from all passions and hurries : give a vacancy to thy Soul to meditate on God and it will *still* thy fears. The more our Souls are wrapt up in this communion, the more they dye to the world and live to God. Our life is a vapor to *dying* mortalls : but death is a vapor to a *living*, to a lively Saint.

But now let me end with a caution that's mixt with a Cordiall : A very holy Saint may set in a cloud, and arrive at the haven in a storm. God's tyed to believers by promise to save them : but not to carry them in a *Solomons Chariot* of the wood of *Lebanon*, into Heaven. Yet it stands firm what *David* sings in this present Psalm ; *Thou art with me*, and therefore, *I'll fear no evil*. When the Soul from feeling can chear up its spirits, that God is with it : It fears not, who's against it. God for secret reasons <sup>b</sup> may hold the eyes of some disciples, that they may not know him : to shew that *all*, from grace to glory, is from free love, and that we can challenge neither grace to close with his Covenant, nor assurance to discern our adherence. The sprinkling of the Conscience from dead works, the peace of God that passeth all understanding, <sup>c</sup> to rule in our hearts ; and the joyes of the holy spirit *all* flow from the same Fountain. All our springs are in *Zion*, and bubble up from under the

<sup>a</sup> Song 3.9.

<sup>b</sup> Luk. 24.  
16.

<sup>c</sup> Col. 3.15

Throne of the Mercy-Seat. Yea at the state of Death some ordinary Christians, If meek and humble, may enjoy greater Visions, then many gracious, holy, and sweetly gifted Ministers. 'Tis not alwayes the strength of Grace : but the gift of influence that breeds and nourishes strong and bright assurance. A *Mary Magdalen* shall call Jesus by the name of *Rabboni* : When two experienc'd Disciples shall walk and talk with him many a mile, and not see him nor taste him till the evening, till the c. Supper of Glory. But yet 'tis rare for holy hearts to want these heavenly Visions. The pure in heart shall see him in the Glasse of assurance, as well as behold him hereafter face to face.

cLuk.24  
29.

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## CHAP. IX.

*Holy Appeals to God in Prayer,  
great Comforts against Death.*

**D**avid was now at Prayer, applying and appealing to God, at owning and appropriating work ; telling God, that he was with him. Did not God know that he was with David ? Yes ! but God loves to hear from a Saint that he feels it. A Saint must tell God that

h c

he feels it, not to *satisfie* him as unacquainted with it. (For the Lord fills the Soul with himself, and known unto the Lord are all his works from the beginning.) But because God delights to hear, that we thankfully *own* and acknowledge it. *Thou art with me*, David speaks it upon his knees, and with his Harp in his hands he sings it. This Lesson, Lord I learnt of thee, wilt thou please to hear it. *Thou art with me*, in me : and thou within *me* comest unto *thy self*. I am full of thee, and therefore my Soul over-flowes to thee. Thy love is a fire, which hath inflamed my heart : and a being pent it preyes upon *a Excellens* my spirits : let it have it's holy vent *sensible* into thy bosome. It multiplies upon it *lædit sensum* itself, and out it must ; wilt thou accept *sum*. it? For a while let it warm the strings of my *Harp* as well as of my *affection*, and touch every tone with a flame of love : as if a *Seraphim* had quickened it with a coal from the Altar. Then let my Soul like fire ascend before thy Throne, winged with that love from whence it came.

Prayer, what is it, but a flight of the Soul from it self to God? A Soul affected with divine love hath Doves eyes, its prayers hath Doves wings and flies with Letters of credence at its feet from the spirit within our Temples, unto the holy Oracle within the Vail.

'Tis in Prayer, that David pours out

- his Soul and sings, *Thou art with me* : he sayes not, thou wilt be with me : but inferres, that God would be with him, because he was so : and therefore I shall  
 a Ps. 48. 14 *fear no evill.* This God is our God a for ever and ever : he will be our guide unto death, and through death : and after  
 b Ps. 73. 24 death, receive us to glory. Faith carries the foot of prayer, [*his μετὰ-νῆμα*] b into the midst of Heaven, as with Angels wings. And as the Lord said to *Joshua*, so may we say to praying Saints, a every place that the soale of your foot shall tread upon, that hath he given you, the good land is before you, go in and possesse it.

When we pray, we enter the Court  
 b Exod. 24. of Heaven, where the Lord b sits on a Saphire Throne, embellisht with the  
 10. morning Stars and the Rain-Bow of  
 Ezek. I. 26. the Covenant round about him, and thousands of Legions of Cherubims to minister to him.

We are taught by our blessed Saviour to pray : *Our Father which art in Heaven* : as if a Saint in prayer should account himself as it were assum'd into Heaven. The Father sees us at all times : but in prayer we doe [*Sistere nos coram*] present our Souls to be seen by him. Should our hearts be in heaven, when our souls are in prayer : what heavenly hearts become so heavenly a presence as God's, and so heavenly a quire as the Angells round about

bout him. Let's pray, that his will be done, as it is in heaven : that we be like a kind of earthly Angells : that in all our prayers, our wills may be hal-  
 lowed into his, & as when we shall come to heaven. Then, if we ask any thing according to his will, he heareth us. To have our wills, the best way is to have his holy will to be ours, and then we may pray with reverence, as *Luther* said, Let our will be done, for our will is become thine. *Ne tradas me voluntati meæ*, O give me not up to mine own will, but to thine. The will of God is our sanctification, and a Saints renewed will delights in the holiness of God. Here's a union of wills in the communion of holiness. For both he that sanctifieth and they that are sanctified are all of one. § I in them as our Lord in his heavenly prayer, and thou in me, that they may be made perfect in one.

Receive we such a Kingdome, h let us serve him with reverence. Nothing renders us more reverent in our services then an inward sense of the divine holiness that fills his essence, and is the lustre of his Kingdome. This argument of the divine holiness to put us in a reverent frame, is often pleaded in Scripture. Thou art h holy, O thou that inhabitest the praises of *Israell*, Thou dwellest in the Temple, where they are still praising thee, and therefore they

<sup>d</sup>I Job. 5.

14.

*Gerson de Mendicinate* f. 760.

<sup>e</sup>I Thef. 4.

3.

<sup>f</sup>Heb. 2. II

<sup>g</sup>Job. 17.

23.

<sup>h</sup>Heb. 12.

28.

<sup>h</sup>Pf. 22. 3.

- serve and praise thee 'because thou art holy, What services are the Cherubims continually ingaged in, but crying
- <sup>a</sup> Rev. 4.8. *Holy, a Holy, Holy, before the Throne.*
- <sup>b</sup> Lev. 19. 30, Ye shall b *reverence* my sanctuary (my holy place) I am the Lord. Holinesse is the attractive of Reverence from a holy heart : The nearer we approach to a holy God, the more awfull impressions are stampt upon a holy Soul.
- <sup>c</sup> Lev. 10. 3 I will be c *sanctified* in them that draw nigh me (saith the Lord) and before all the people I will be glorified. Drawing nigh to *him* commands sanctity in us, and the more we *sanctifie* his name by our holy addresses, the more we *glorifie* him. He is d *glorious* in his holinesse, and therefore *fearfull* in his praises. The raies of glory round about his holiness, (that none can behold and live) should imprint submissive through *filiall fear* upon our spirits in his praises and services. It's true, that God is to be feared, as to the matter of his praises : his dreadfull acts upon his Egyptian enemies : yet when his wrathfull judgments have sunk the Chariots as lead in the deep waters : still a *holy fear* should tune the e *Timbrells* and measure the Dances of his People in praise,
- <sup>f</sup> Ps. 2. 11. Serve the Lord with f *fear* and rejoyce with *trembling*, we serve him acceptably, when we attend his presence not with slavish but g *godly fear* : and when we rejoyce in his goodnesse, and *tremble* at his

his greatnesse; our heavenly joy defends us from the base terrors of bondage and our holy fear from luxuriant wantonness. Nay; when <sup>h</sup> we work out our Salvation in the Vineyard of the promises : we must sweat at it with a *Son-like fear*, knowing that our work is not worth our peny : & with due trembling being assured, that when the Lord <sup>i</sup> preserveth one, and lets another perish, yet his righteousnesse is like the great mountains, and his Judgments are a great deep.

<sup>h</sup> Phil. 2. 3.

<sup>i</sup> Ps. 36. 6.

O but say some, where the spirit of the Lord is, there is <sup>k</sup> liberty. Again, we have accessse with <sup>l</sup> boldnesse by the faith <sup>l</sup> of him. Again, we are invited to come boldly <sup>m</sup> to the Throne of Grace : and Again, we have <sup>n</sup> boldnesse to enter into the Holiest by the Blood of Jesus. Truly some Translators seem a little too bold with the greek word, and make other Christians thereby too bold with the thing unlesse the word [boldnesse] be taken in a very reverent sense : it might better be translated by *liberty* or *freedome*, that is, from a spirit of bondage. For *παρρησια* in the notation and acceptation of the word in greek Authors and in its opposition to straitnesse and pentnesse of spirit in our addressees to God, most properly signifies the speaking out the mind of a man fully with enlargedness of heart, and fluency of expression. 'Tis an encouraging word,

<sup>k</sup> 2 Cor. 3. 17

<sup>l</sup> Eph. 3. 12.

<sup>m</sup> Heb. 4. 16

<sup>n</sup> Heb. 10.

19.



Gerson de  
mystic.  
Theolog.  
Tom. 3. p. 66  
2.  
Rev. 4. 10

o Pf. 73. 22.

word, to allure drooping, and to incite and raise desponding weak believers; not to spur on audacious, irreverent and presumptuous spirits. *Improbe audes irrumperere in osculum oris, si nec pedibus cum lachrymis, &c.* Saies Gerson, thou art wickedly audacious, to rush into the kisses of his mouth, that hast not first washt his feet with thy tears. I know, God calls us to a more sweet and heavenly familiarity with himself under the Gospel, then when under the ancient *pe'agogy* of the Law. But let's not be sawcy and put on our Hats in the Court. *Moses* was commanded not to draw too nigh the flaming bush, and to put off his shoes, and so was *Josua*, *Jos. 5.* all to signifie the danger of too much prying curiosity and the necessity of a holy reverence in the presence of God. Behold how the twenty four Elders fall down before him in worship, and cast their golden Crowns before the Throne. Let's remember that we are but *Behe-moth's* great beasts before him; But dust and ashes still, worms and no men, less then the least of his mercies: nay, when in heaven we are but glorified dust and sparkling ashes, but spirituall flesh. but atomes and lesse then nothing, to stand before God. The very heavens are impure in his sight, and he charges his Angels with folly. When they cry, *Holy, Holy.* before him, they cover their faces and may justly cry out with Lepers, *unclean,*

*unclean, b unclean.* Their created holiness, considering its infinite deficiency *b Lev. 13. 49.* from Gods, is like folly and pollution, and their lips uncircumcised before his unfathomable beauty, inaccessible light and Angel-confounding holiness. And did they not suck in streaming raies of holiness from beholding his face continually, and drink in rivers of divine dignation, to make and accept them as worthy? they could never be able or fit to fly before his Throne, or to be employed in the messages of his services. Eternity is insufficient for the highest of finite beings to praise an infinite essence, and that unsearchable abyse of holiness, glory and Majesty. *Pf. 73. 22.* O then what's man? That God should visit him, when we consider the impurity of the heavens, and its celestial inhabitants: Nay, what's man? That God should suffer him to peep and mutter out of the dust before him.

Well however: come near, but humbly, and we may come freely: come we reverently, and what grace we feel within us, we may appeal with, before him. Examine me, O Lord, and prove me (*sayes David*) *a try my reins and a Pf. 26. 2.* my heart, search me, O God, and *b know Ure renet.* my heart, try me and know my *b Pf. 139. 23* thoughts. Sit as a refiner upon me, melt away the dross of my impure affections, that my Soul may appear like glittering gold seven times purg'd by the fire

c V. I.

d V. 17.

e 2 Sam. 7.  
19.

f Jer. 31. 3.

g Eph. 3. 18

h Ps. 139.  
18.

i Is. 30. 29.

fire of thy love. Nay, Lord (thus *David* appeals) thou *c* hast searched and known me, and oh how precious are thy *d* thoughts unto me, O God, how great is the sum of them. Thy thoughts of *e* me, and my thoughts of thee, how precious to me, O God? how great is the sum of *f* them? Thy thoughts of electing love, of justifying and sanctifying grace. Nay, thou hast thoughts *g* for *e* a great while to come. A great while indeed, for they are thoughts of eternall *f* love. Thy thoughts in number transcend the sands on the Sea-shore, the hairs of my head, and the stars of heaven. *Archimedes* may number the sands, *Spigelius* the hairs, and *Hipparchus* the visible stars: But who can expend thoughts commensurate to the love of God. The circle of his love cannot be squared, nor its *cubick root* extracted: We may study and pray *g* to comprehend with all Saints the glorious love of God in Christ: But still it passeth knowledge, and surmounts our numbers. Well might *David* when *h* waking, *h* be still with God. In the morning watches, when his Soul was freshest, his thoughts warmest, his parts quickest: while the yet-remaining darknesse presented no diverting objects to his eyes, and the deep silence of the night distracted not his audience with various clamours: Then *David* hath his Songs in the night, as in the holy

holy Solemnities : Then does he meditate on the divine love and remember God upon his Bed. His wonderful works and the thoughts of God concerning him, he professes they could not be reckoned up in order before him. Though he was *stil with God*, searching and following after him, yet he could not find out the Almighty to perfection. But yet the holy man holds fast his confidence, *For thou art with me*, and I with thee. God *with us*, keeps us *with him*. Doe our desires and affections hast after him, they'le bring in the food of assurance, that *he is ours*. (*Talem illum invenies*, saies Gerson, *qualis es tu fueris in tuis desideriis*.) Our spirituall desires longing and panting after God, interpret and manifest the gracious motions of the divine love to us. The more we seek him, the sweeter we find him : and the more we trust him, the more he loves us. Let us with *David* in all our straits make to him as our rock, our refuge, our strong Castle, our Fortresse, our City of Defence and Munition of Rocks, our Waters shall never fail, and our bread shall be sure.

i Ps. 63. 6.

k Ps. 40. 5.

i Job 11. 7.

a Gerson de Mendicite spiritual, f. 75. a. Op. 3. part.

is. 33. 6.

*Appeals to God.*

To Appeal to the Majesty of Heaven is a matter of most important moment, because of his omniscience, omnipresence, his exactnesse in justice and judgment

<sup>c</sup> *I* Job. 3. judgment. If our hearts <sup>c</sup> condemn us,  
10. God is greater and knoweth all things :

<sup>d</sup> *And* 4. 17 confidence towards God : yea <sup>d</sup> in the  
day of Judgment. To be scalded with  
condemnation from conscience and  
from God too, is double judgment, and  
our hearts condemnation is but the har-  
binger to Gods. Conscience is but the  
Prison till execution, and if the earthly  
Prison be so noisome and dismall,  
what's the eternall ? It behoves all  
therefore, that dare appeal to God, to  
examine and try their hearts with im-  
partiall strictnesse, before they turn a-  
bout their faces to heaven. *David*  
spends the largest part of an excellent  
*Psalme* in choice ruminations upon the  
divine attributes and the works of God,  
on his former experiences and deep  
meditations upon the all-searching eye  
of God, before he dares to make an

<sup>a</sup> *Pf.* 139. 23 essay of a reverent <sup>c</sup> appeal unto him.  
Holy *Paul* makes small account of be-  
ing judg'd by the Church, or by mo-  
rall men, or his own conscience in com-

<sup>i</sup> *I* Cor. 4. 3. parison with <sup>f</sup> divine judgment. Our  
4. heart is <sup>g</sup> deceitfull above all things,

<sup>g</sup> *Jer.* 17. 9 who can know it. But the Lord is a

<sup>h</sup> *I* Sam. 2. God of knowledg, and by him <sup>h</sup> actions  
3. are weighed. The ballances of the San-  
ctuary will turn at a grain of the least

action, yea, at the thousandth part of  
a thought. His *ἰσχυρὸν ὄμμα*, his pier-  
cing and searching eye, enters the inner-  
most

most parts of the belly, His eyes doe behold, his eye-lids i try the children of men. [בְּחַן' Explorabunt.] They search into the hearts and pry into the reins of men. The Lord sits (*in specula aternitatis*) upon the watch-tower of glorious Majesty and discerns all the secret recesses and caverns of the hearts of Men and Angells. The Metaphor seems to be taken from Souldiers that stand upon the guard on a high Tower to observe and ken the approaching enemy. When men doe (*conivere oculis*) even close their eyes, and make as it were a small portion of a Tube with their eye-lids to exclude the light and discern objects the clearer, or like refiners that look narrowly into the Crucible or Cople to discern, when the melted Gold gathers into a clear and pure circle and hath cast out all its drosse. All this, is to shew with what nicenesse and accuratenesse the Lord doth pierce into the hearts of men. When we consider the excellency of the searcher, the curiosity of his observation, that nothing escapes the Eagle eye of his Omniscieny: when we ponder upon the purity of his Judgment and the equity of his tremendous tribunall, who should not fear before him and tremble at his imperiall Majesty? For who can stand If he doe but a enter into Judgment? a Ps. 143. 2 אֵל תְּבוֹנָה *ne veniat*] let him not come toward the work, saies the Psalmist,

mist, unlesse we can stand before him: To impose upon men, is base hypocrisie: but to impose upon the Maker and searcher of hearts is cursed Atheism, abominable impudence, *b* and *corrupt folly* of the works of iniquity.

*b* Ps. 114. 1,  
2, 4.

When we enter our appeals before God, we imply his all-searching providence, his avenging hand, his acquitting justice, his pardoning grace, the resurrection of the dead, and the dreadful Judgment-Seat of Christ. *Ev. 7. 3.* upon this account *c* saies Paul, we exercise our selves, in having a conscience void of offence in the sight of God: that the *d* meditation of our heart may be acceptable in his sight, our Strength and our Redeemer.

*c* AB. 24. 16  
2 Cor. 5. 2

*d* Ps. 119. 14

As to the matter of our appeals in prayer, there are but four cases, whereof I would treat in respect to our comforts at death.

*Isa. 33. 6.*

### Section I.

I.

Our first Appeal may be about the integrity and sincerity of our hearts. Not that we have escap'd all outward sins, or perform'd all inward duties, or can absolve our selves from a *secret* faults, or are purely cleansed from all the stains of hypocrisie: But that the *vent* of the heart is to God, that the constant pointing of the needle of our love is to heaven: that we approve no sin,

*a* Ps. 119, 12.



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horts

fin, not the least intumescence, fermentation or rising of an evill thought without actuall combate or at least a serious, inward habituall displicency of heart against it, springing from that radicall hatred, which is in us through grace against the least concupiscence. Though when we b would doe good, evill be present with us : yet there is a chrystall fountain of delight in the Law of God, bubbling from the inward man, that cleanses and carries away the very soil of our thoughts. This holiness of heart & conformity of will to the Law of God flowes from the grace that dwelleth in us. *Thou art with me*, saies David A holy God makes the heart holy, & the heart of a Saint by the light of holiness, sees God, & a holy God to be with it. In c thy light, we doe see light, the light of grace, and c *Pf. 36. 9.* we shal see light, even the light of glory.

Many infirmities are and will lurk in the choicest of Saints : The Ivy of sin will shoot its roots and fibres into the joints and cracks of our Mud-walls: but when *these* fall, *that* shall wither. A Saint is alwaies hacking at the boughs of actual and stubbing at the root of originall sin. His sincerity makes him to lay about him and though he can't appeal, Lord I have no sin: yet thus he can, Lord be mercifull to me a sinner : d Hide thy face from my sins : the face of thy justice, the face of thine anger, and look upon the e face of thine anointed within the *Pf. 84. 9*

at the  
earts.  
tward  
es, or  
secre  
m all  
at the  
at the  
f our  
ve no  
fin,

- f Pf. 55. I vail : fhide not thy self from my suppli-  
 g Pf. 119. cations : g hide not thy commandments  
 19. from me : O h hide not thy face from  
 h Pf. 69. 17. thy Servant. I am i thine, Lord save  
 i Pf. 119. me, for I have sought thy Precepts. I  
 94. have kept the waies of the Lord, and  
 k Pf. 18. 21 have not k wickedly departed from my  
 God. [לֹא רָשָׁעְתִּי] I have not dealt  
 so wickedly, as to go away from God  
 and his holy wayes, through the tenta-  
 tion of any wickednesse. Not as if there  
 were any departure from God, that  
 were not wicked : but I have not com-  
 mitted so great a wickednesse, as to fall  
 away from the wayes of God. His  
 a Pf. 18. 22. Judgments a were before my face, and  
 I did not put away his Statutes from  
 me. Neither his Statutes in respect to  
 purity of worship nor his judgments,  
 that is, his judicall Law in respect to  
 morall obedience. Therefore the Lord  
 hath recompensed me according to the  
 cleannesse of my hands, in his b eye sight.  
 b V. 24. To wash our hands in the Laver of  
 the Sanctuary before his eyes, because  
 he sees them : not because men see their  
 impurity. David would not rake in any  
 foul dunghill of sin, or pollute his fin-  
 gers with the pitch of bribery or the  
 sanies, the ulcerous matter of any cor-  
 ruption, because God saw him, Nay I  
 was upright c before him and have kept  
 c V. 23 my self from mine iniquity. [שָׁמַרְתִּי  
 I have guarded, watcht and strictly ob-  
 served my self as to mine own iniquity,  
 what

whatever it were, ambition, lying or any fruits of a sanguine complexion, Can't thou thus appeal to God in Prayer, that thou keepest thine eye upon God, and that the eying of his face guards thy heart from sin? Thou may'st then cheerfully infer, that *God is with thee*, that he will enlighten the lamp of thy Soul with the light of his love. and thus lift up thy Soul with *David*. The Lord my God will enlighten my darknesse, and though I walk through the Valley of the Shadow of Death, I will fear no evill, for thou wilt be my guid to glory.

Section 2.

A second Appeal may flow from a retrospect, a reflection on a well spent life. He that hath faithfully appealed about the sincerity of his heart, may doubtlesse reap his Sheaves with joy from the Harvest of a holy life. For out of the abundance of the heart <sup>d</sup>the mouth speaketh, the hand worketh, and the foot runneth. In whose hearts are the <sup>a</sup>waies of them that passe through the Valley of *Bacab*, up to the Temple of *Beracab*. Such as have Gods holy waies in their hearts, want not feet to walk and rin in them: when the heart is in the foot, it runs nimbly like a Roe or a young Hart upon the Mountains of *Berber*. They goe from strength to strength

2.

*d*Mat. 12.

34.

*a*Pf. 84.5.

I 2

strength

- strength, till they all appear before him in *Zion*. Thy law is in *b* my heart, *thats* the root of obedience, and *therefore* lo I come to thee. When the *heart* believes, *c* the *c* mouth confesses unto Salvation : when the *heart* is fixed, settled and calmed from carnall fears, then *d* the tongue praises, the harp warbles, and the ten-string'd Instruments of the Soul make the Temple-Marbles to ring aloud of his glory. When the *heart* bubbles up with a good matter, *e* then the tongue becomes the pen of a ready writer. The body alas, is but the *f* weapon, the organ and altar of the soul. When some persons are impeacht of an ungodly life, they retort : let every one answer for himself, their hearts are good and that they are no hypocrites. But can hearts be good ? when lives be naught, or can lives be unholy, when hearts be gracious ? Such as the vein is, such will the metall prove, that's melted from it : as the fountain, such is the stream ; as the root, such the fruit : like star, like influence : The *Pleiades* will soften with showres, and *Orion* will bind with frost : The cause and its effects are of the same blood and kindred : Out *g* of the heart are the issues of life naturall, carnall and spirituall.
- a* *Pf.* 40. 7, 8
- c* *Rom.* 10. 10.
- d* *Pf.* 57. 7.
- e* *108.* 1.
- e* *Pf.* 45. 1
- f* *Rom.* 6. 13.
- g* *Pro.* 4. 23
- h* *50.* 23.

Whoever can look back on a well ordered conversation, to him, shall be shewn *h* the Salvation of *Cod*. He that hath his Quiver full of holy works may shoot

shoot at this enemy (*Death*.) in the gates. The ungodly cannot stand in i *Pf. I. 5.*  
 Judgment : but he that delights in the Law of the Lord, whatever he doth, shall prosper : when holinesse hath taken root in the heart, it blossomes and flowers in peace of conscience, and joy of the Spirit, and brings forth pleasant fruits in the conversation and goodly spices in the hour of death. Like the Psalmist in his affliction, so a Saint at death, comforts himself with the holy Songs he had warbled in his youth. The end of the wicked is to be cut off, *Pf. 77. 6*  
 and <sup>a</sup> he is driven away in his wicked-<sup>a</sup> *Prov. 14*  
 nesse : but the righteous, (he that hath <sup>32.</sup>  
 walkt uprightly) hath hope in his death. Mark the perfect, and behold the upright : for the <sup>b</sup> end of that man is peace. *bPf. 37. 37*  
 He'll give grace and glory, and *no good*  
 thing will he withhold : If there be any choicer thing than grace and glory (and truly that's God himself) he'll keep back nothing. From whom ? from such as walk <sup>c</sup> *uprightly*. He'll shew <sup>d</sup> the path *cPf. 84. II*  
 of Life, but 'tis to such, as *first* have *dPf. 16. II*  
 been lead by him in the paths of righ- *Pf. 23 3*  
 teousnesse.

Happy man, that can unfeignedly and skilfully tune *Hezekiahs* Song : Remember <sup>e</sup> *now*, (*now* at the point of *eIsay 38. 3.*  
 death) O Lord how I have walkt before thee in truth and with a perfect heart, and have done that which is good in *thy* sight. Integrity of heart

- and the goodness of his doings are his double appeal at the appearance of death. Though the good, we have done, be very little, yet if that little fruit grow from a sanctified roote, God graciously accepts it, because 'tis of his own planting. As *David* spake of his royall preparations for the Temple: So must we of all our graces, duties, services. *f* All things come of thee, and of thine own have we given thee. Do any fragrant spices perfume the air of a Saints discourse? Or any pleasant fruits garnish the garden of a Saints life? We must invite, as the Spouse doth,
- f* *Chron.* 29 14. Let *g* my beloved come into *his* garden and eat *his* pleasant fruits. The trees of righteousness are *h* of *his* planting, that *he* may be glorified, like the Trees of Lign-Aloes, like the Cedars of *Lebanon*, which the Lord hath planted and not man, *Numb.* 24. 6. and
- Phil.* 2. 13 *Psal.* 104. 16. To *i* will and to doe: to think and to act: the hearts integrity and the lifes sanctity, are all from *his* good pleasure. Whoso can enter his appeal at the throne of grace, with the testimony of his conscience, that *k* in simplicity and godly sincerity, he hath had his conversation in this world, may reioyce at the remembrance of the day of the Lord Jesus, and long for its approach.
- k* *2 Cor.* 1. 12.

## Section 3.

A third Appeal concerns our love to God. *Opticks* teach us, that lines and rates of light, come from all parts of a luminous body, and traverse, and cut one another at innumerable angles, but some are centrell from the midst. All the affections are but emanations & beamings from the heart and will; but love is the cardinall & centrell ray. What we love, that sets all the wheels of the Soul in motion. Love's the commandresse of all our forces. It unites all the powers under its banner, and leads all the squadrons of the soul into the fortress of Gods name. The Soul before acquaintance with God, was like a bird wandring from its nest, but now she hath found where to lay her <sup>a young,</sup> even all its unfledg'd desires, upon thine altars, O Lord of Hosts, my King and my God. <sup>aP/86. II</sup>

The Soul that's in love with God, loves him *only*; thirsts, pants, cries after him, *(Whom I have I in heaven but thee, and none upon earth do I desire beside thee.)* Are there no Saints there, no Angels there? Yes, but they move in the stated inferior Orbs both of their own essence and his affection, he mounts higher, and the glory of the Sun of Gods countenance eclipses all these Stars, that a Saint sees none in <sup>bP/73.25</sup>  
I 4 heaven



e Gen. 28.

12, 13.

d Bernard.

f. 94. b.

Bern. p. 77.  
b.2 Ps. 141. 2  
Dirigatur  
instar co-  
lumi.

heaven to love like God. All these he loves in the order of his ascension to the bosome of God. A Saint passes by the Angells, ascending and descending on *Jacobs Ladder*, till he comes to the embraces of the e Lord above, at the top of all. [*Non aliud tanquam illum, (as d Bernard heavenly) non aliud præter illum, non aliud post illum.*] A Saint loves none like him, none besides him; none, after he hath tasted of his loveliness. And again, [*Nec pro illo aliud, nec cum illo aliud, ne ab illo ad aliud convertamur.*] The Soul embraces none in stead of him, none in competition with him, neither turns about from him, to any besides him. *Bonum est magis in camino habere te mecum quam esse sine te vel in cælo.* It's better to be with thee in a Furnace, then in Heaven without thee. A Saint loves heaven for God, not God for heaven. Heaven is heaven because God is there, and where ever God is, that place is a Saints heaven. As a faithfull Spouse is not taken with the Jewells, Bracelets and Ear-rings, but the lovely person that gives them. 'Tis not the place but the person, not the Palace but the Prince: not the glorious Throne, but the Father of Mercies upon it. God lov'd first and kindled these holy flames and whither doe they towre, but upward into the element of love within his bosome. O let my prayer, saies David, a be directed as incense. [ *יָהוָה* ]

the

the love of my heart like a *pillar* of incense. No incense was fragrant to God, but what smoaked in the fire, that first came down from heaven; no love but that which first flasht from God. O let our love stream straight upright into heaven in perfumy and spicy *pillars*, not waved by chill blasts of the worlds tentations. The Torch of our affections was first kindled from <sup>b</sup> between <sup>b</sup> *Exec. 10.6* the wheels of the chariot of Cherubims and it lights our winged feet into the Chamber of Presence. We have none in heaven to *love*, and none in earth to *desire* but God: Here upon earth there's nothing *desireable* but God: In heaven there are things *desireable*, but nothing so *lovely* as God. He is the only, prime, and ultimate object of the Soules satiety, Harken *to this*, <sup>c</sup> O daughter, consider his lovely and beautifull glory, *incline* thine ear and forget thy fathers house, The memorable relish of the song of divine love enchants the Soul with a holy forgetfulness of old terrene relations. So shall the King greatly desire thy beauty. O Queen of *Zion*, forget thy black *Egyptian* Father and all his tawny-moor Princes, of the adust race of *Cham*. Run to the arms of thy *Solomon*, desire him upon earth, and love none besides him in heaven, and he will gre tly desire thy beauty: Thy beauty? a Alas! 'tis *his* beauty that shines upon thee: First thy beloved is *thine*,  
and

*Pf. 45. 10*

and then thou art *his*; he plants *his* Lillies and then feeds among them.

But let's descend a little and try the pretended love of mortalls by these higher than Lydian touchstones: Dost thou love any thing in the world, more then God, above God, beyond God, without God, and not in order to him?

<sup>d</sup> I *Job.* 3  
17.

How then can <sup>d</sup> the love of the Father dwell in you? Dost thou love him more then *these* and yet spendest so little time in communion? Communion manifests where a mans heart is: and the measure of Communion is the Standard of our love. We would faine have a sense of his love, and yet watch not for the presence of his person: When Christ knocks, doe our Souls *melt* within us? When he cries, <sup>a</sup> *Open* to me my sister, my love, my dove, my undefiled, doe the everlasting dores fly abroad at the voice of the King of Glory? Love and Kingdomes abhorre *Rivalls*. Do I not hate them that hate thee, saies *David*, <sup>b</sup> yea with perfection

<sup>a</sup> *Song* 5.2

<sup>b</sup> *Pf.* 139.21

of hatred [תְּכַלִּית] Thine enemies are enemies to *me*. Can'st thou love carnall friends and vain persons, their frothy jests and squandring of precious hours with vain newes, the sinfull pleasures, the Soul-choaking and strangling profits of the cheat and grand Imposture of the <sup>c</sup> Tyrian traffick of the world? And yet darest say, that thou lovest God: Thou art a *lyar*, and the

<sup>c</sup> *Ezek.* 28.  
18.

truth

truth <sup>d</sup> is not in thee. Vain distinctions <sup>d</sup> I *Joh. 3*  
 will taste like wormwood and gall, and *15.*  
 wine <sup>e</sup> of myrrhe, when thou appealest <sup>e</sup> *Mark. 15*  
 at Death : He that spends his time, his *23.*  
 strength and brains <sup>f</sup> for meat that pe- <sup>f</sup> *Joh. 6. 27*  
 risheth : <sup>g</sup> the belly that hides it, must <sup>g</sup> I *Cor. 6*  
 perish with it ; But living bread and li- *13.*  
 ving water that comes down from hea-  
 ven, nourishes our love to the doner,  
 and nurses up fair countenances to stand  
 before the King of Glory.

There's many an empty headed tal-  
 ker that wears in his Cap, the airy  
 plume of profession, and yet locks up  
 his pennies in chests of flint. The ham-  
 mer of judgments, the fire of divine  
 wrath, will scarce melt down a few  
 drops to comfort a brothers bowells, &c  
 then 'tis tinctur'd with the bitter fears  
 of the ruin of his family : or at least,  
 that he shall not raise it to the dignity of  
 his ancestors. The Axe of the forest affli-  
 ction can hardly hew off a few scatter-  
 ing chips to warm a poor brothers Cot-  
 tage. They keep <sup>h</sup> *hallowed* things in <sup>h</sup> *Deut. 26.*  
 their house without fear of *Achans* curse. *13.*  
 They hide in their Tents things that *Jos. 6. 19.*  
 should be devoted to the Sanctuary. *24.*  
 This sinks many a fair estate, 'tis a  
 worm at the root, because they conse-  
 crate not of their gain to the Lord of *Mic. 4. 13*  
 the whole earth. O ye of no faith, is  
 this your false love ? If faith work by  
 love, & love be a fruit of faith, and love  
 to a Brother be the token of love to  
 God ?

God? Where's your faith or love to God or Brother.

*Baineson  
the Ephes.  
p. 201.*

*1 Tim. 6. 4.*

But here's not all : I am asham'd of the converses of Christians. Dost thou love God and talkst all day of the world? Holy *Baines* gives it as a notable character of a carnall heart, whose conference is cold and carelesse, and for the most parr about unnecessary and curious Arguments: As, whether we shall know one another in heaven or not? Whether Hell be in the Ayr, in the Earth or where it is? or like some of the hollow hearted and Sickbrained Schoolmen, of what mettall the Trumpet of the Archangell is made, whether Gold or Silver? Such have hot heads, but cold hearts; they are branded by the Apostle *Paul*, as *proud*, knowing nothing, but doting about questions & strife of words, whereof cometh envy, strife, railings, evill surmisings, perverse disputings of men of corrupt minds and destitute of the truth, you shall hear them lavish out many impertinent words about idle controversies, tending to jangling and meer vanity : Differences about some Historicall matters, and doubts about reconciling seeming varieties in the Scriptures : these things shall awaken their drowsie minds, tip their tongues with some discourse, that they may seem pious and cheat conscience smoothly : Alas ! at the hour of death, conscience will shew it self to be no fool ; but will  
call

call all these things to mind with deadly horror.

What we love, we love to talk off : You may fetch out the hearts of Lovers by talking of what they love, though otherwise prudent persons. Love gilds the tongue with eloquence : It makes the dumb to speak as *Codrus* his mute Son, when the Fathers life lay at stake. Love is a native, an overflowing Orator : When it gluts the tongue with its fulness, that it cannot utter ; then it proclaims the heart by blushes : and casts forth it self at the windows of the eyes by quick and nimble glances : Its as strong as death : many waters <sup>a Song 8.7</sup> can't quench it, nor floods drown it ; It contemns Gold and all the Substance of thy House. Is thy love sincerely inflamed to God ? A Kingdome, a World, a *Heaven* can't buy or bribe off thy heart from God.

Methinks, when I stand and muse upon Soul-sick mortalls, as they run up and down the streets of *London*, and strike fire upon the stones, and kick up the dirt, and juggle, and quarrell for haſt. To ſee them reel about the lanes and alleys, like drunkards intoxicated with the venomous cup of profit, while their foot haſteth to deceit : oh what <sup>b Job 31.5.</sup> a dirty heaven have theſe bemired wretches ? what a pittypfull molehill doe theſe giddy piſmires huddle about and ſcarce deſerve at laſt, to taſte of the  
Parthian

Parthian banquet with *Craſus*, to have molten Gold, but Kennell filth powr'd down their Throats, with this Epitaph, *Satia te ſtercore quod ſitiſti* : be fil'd with the mire, for which thou haſt thirſted. Oh, how greatly ſhould we pittie and mourn over the faln eſtate of man : when we behold ſuch woſull ſpectacles of decayed reaſon, ſo far from rationall actors, that they rather ſuſtein the diſtracted perſon at *Athens*. For though they ſay not, yet by their deportments, ſeem to wiſh that all the Ships in the *Thames* were theirs, that all the Wharfs, Cranes, Ware-houſes and their Stowage, were all theirs : As if the Lord had ſet a the world in their hearts, not to contemplate his wiſdome in its beautifull ſtructure, but to adore it as a God. They ſpend their ſpirits in heaping of clay, and compaſſ themſelves with thick clods of the earth : Moſt mens lives are exhausted in playing for gliſtering Counters, & he is counted wiſeſt that lurcheth moſt : Though *Solomon* the wiſeſt of all mortalls determineth by the guide of Gods ſpirit, that bread is not to b the wiſe, nor riches to men of understanding, nor favour to men of ſkill, but time and chance happeneth to them all : But yet in all ages among the depraved, and frothy ſpirits of the herd of this vain world : Riches and not wiſdome advances to honour, and the raw unſavoury, undigeſted blatterings

a Job 34.13

b Eccl. 9.11



terings of rich misers are lickt up by  
 fools like themselves, as if they were  
*Delphian Oracles*. But oh lamentable  
 state of the faine children of *Adam* to  
 grind out their dayes with sorrow and  
 to pour out the strength of their nerves  
 and sinews in digging and delving for  
 coloured dust : That rationally men the  
 Princes of the world, ordained to do-  
 minion over all the visible creation,  
 should embrace dunghills, and cage up  
 their Souls in a bag, and sport to see  
 those immortall beings to hop up and  
 down in their Pockets : Into so forlorn  
 an estate are such noble creatures dege-  
 nerated, that their precious seasons are  
 melted away between the comb and  
 the Looking-glasse. How many mean  
 mens patrimonies doe some wear at  
 their Ears, and about their necks in  
 Jewells ? How many pounds doe they  
 squander in trifles ? while the necessi-  
 ties of the precious members of Christ  
 call aloud for relief : Does God threa-  
 ten by *Zephany* <sup>c</sup> to punish Princes, and <sup>c</sup> *Zeph. 1.8*  
 Kings children, and all such as are  
 clothed with strange apparell ? Does  
*Paul* command in the name of the Lord  
 that women adorn themselves in mo-  
 dest apparell with shamesfastness and <sup>a</sup> *1 Tim. 2.9*  
 sobriety : not with *broidered hair*, or  
*Gold*, or *pearls*, or *costly array* ? Does  
 the Apostle *Peter* enjoin that wives be  
 adorned, not <sup>b</sup> with *plained hair*, and <sup>b</sup> *1 Pet. 3.3*  
 wearing of *gold* and putting on of ap-  
 pareil

parell, i. e. costly attire? Does the  
 c *I say* 3. 16 Lord so highly complain e of the  
 haughty daughters of *Zion*, that walkt  
 with stretched forth *necks* and wanton  
*eyes*, mincing as they went, and making  
 a tinkling with their *fiets*; That there-  
 fore he would smite them with *scabs*,  
 & stincks, with rents, baldness, sackcloth  
 and burning instead of beauty, and that  
 the d desolation of the Captivity should  
 be their *portion*? And dare the sinfull  
 Minions and proud Peacocks of our  
 age, not only rob the creatures but their  
 own families, to brave and brazen it  
 in the very face of heaven and defiance  
 of his holy word: why so much ex-  
 pence to paint frail clay and gild a pot-  
 ters vessell, or which is worse to feed  
 the lust of the eye, and to adde fuell to  
 the lust of pride? We may say to them  
 as the Prophet, why trimmest thou thy  
 I *Job*. 2. 16 way to seek love? Did they dis-  
 miss their Bibles, divorce their consciences  
 and forsake all assemblies of worship:  
 they would not put religion to so great  
 a shame, nor to highly inflame their ac-  
 count for the great day.

*Jer.* 2. 33

But alas, the love of vanity and con-  
 formity, to the trifling and apish *fashions*  
 of this world is not only the sin and  
 sickness of the weaker sex, while they  
 seem even to puzzle Satan to invent new  
 ones to starch up their pride & folly: but  
 even men are effeminated and lost, and  
 drunk with & drown'd in sensuality, lux-  
 ury

ury and madness. But what, have the fore-spoken-of worldlings no pretences? And these followers of fashions no cloaks of excuse to cover their shame? Yes, having sewed on the Fig-leaves of a religious dress, and taken up a form of godliness, doe secretly scorn your pitty, and justify their being worldly, to prevent being *infidells*: *e 1 Tim. 5. 8* and think they may be covetous by authority to provide for their families. The other under the pretext of handsomness, decency and comportment to their youth, rank and quality, hide the vanity and pride of their naughty spirits: Both sorts have Christ often in their mouths for Salvation, but too much hate his government; they'll seem to keep Sabbaths with some devotion, but with the New-moon over to set out Corn: They'll hast to Church but 'tis to learn fashions, and pry into others garbs, and not their own hearts: They'll turn to proofs in their Bibles, perhaps write Sermons, and sling 'em at their heels, chop up a few customary Prayers in their Families, to stop the convictions of conscience, and talk (*pro forma*) for custome and company sake of the state of the Church and matters at a distance. But first this will not do the business of working out Salvation, and making your calling and election *sure*. O vain men, where are your hearts, and where your affections?

K

Let

a 2 Tim. 2.

19.

b Luk. 12.

15.

c Luk. 21.

34.

d Luk. 16

23.

e 1 Tim. 6.9

f V. 17.

g Pro. 10. 15

h 18. 11

i 2 Ch. 18

23.

Let every one that a nameth the name of Christ depart from iniquity. [*and* *adversities*] from injustice and undue scraping up the unrighteous *Mammon*. Its observed, that through the whole Bible, no Saint is branded with the sin of covetousness. Indeed our Lord hath forewarned his disciples to b take heed and *beware* of covetousness, and other-where, to c *beware* lest at any time their hearts be over-charg'd with sur-  
 setting and drunkenness, and cares of this world. and so that day come upon them at unawares. If our Lord so strictly enjoin it upon his disciples, how much more on us, upon whom the *perillous* ends of the world are come. It seems, there be greedy gluttons, that that gorge in the world till they surfeit and guzzling drunkards, that swallow it down to shamefull spewing. If *disciples* are so severely admonisht of sitting too long at the worlds Table, what need have *others* to be rowzed from their sumptuous fare, lest with *Dives*, they fall sick of their Venison, and be summoned and carried from their suppers into d torments? How earnestly should men be charg'd in our daies not to make *haste* to be rich, lest they fall e into the tentation and snare of the Devill : not to trust in f uncertain riches but the living God. Most mens riches are their g strong Castles, and they answer the poor h roughly at their

their gates. They trust in the *Mauz-  
zims*, these munitions, these Temples  
of *Plutus*. They pull at bags of in-  
iquity i with cords of vanity, and hale i *Isay 5. 18*  
at twisted cheats, as it were with Cart  
roaps : So they be subtle enough to  
avoid the censure of men and the pe-  
nalties of humane laws : the judgment  
of God breaks no squares in their con-  
science. They are like earnest mariners  
that tug and sweat, and are even sick,  
at the Capstan to weigh up Anchor  
and hoist Sail for new voyages. They  
put all the blood-hounds of their saga-  
cious thoughts upon the hot scent of a  
good bargain, and if it mount away  
like a an Eagle toward heaven, they a *Prov. 23. 5*  
load it with many a secret curse, and  
tye bitter banns to its talons, till the  
flying b roul return and enter into the b *Zach. 5. 4.*  
house of these thieves and swearers, to  
consume the timber and the stones  
thereof. We may complain with *Ber-  
nard* [c *Citius ad mortem properant, quam c *Bern. ad  
nos ad vitam.**] Their d steps take hold *fratr. sec. I.*  
of hell, and hasten faster to the cham- f. 93. b.  
bers of death, then others to the house d *Prov. 5. 5*  
of wisdom. Surely, deluded mortalls  
conceit that the world is of short con-  
tinuance, and like e *Satan* come to it e *Rev. 12*  
with such raging appetites as if they 12.  
had but a short season. Are not these  
men far from leaving their Ships and  
Nets to follow Christ ? they seem to  
pray him to stay a while, till they have

caught the *fish* of profit and honour. They put off repentance till gray hairs and proffer sacrifices of threescore yeer old, when they are rich enough to believe with a bag of gold by their sides, and have fortified faith with the security of a great purchase against all the issues of Providence : Then they'll promise to build a fair Alms-house, and cut their Coat of Arms upon the Frontispiece for a good Example.

f *AR.* 18.

17.

g *Ch.* 24. 25.

I know there be many *Gallios*,<sup>f</sup> that care for none of these things : of *Felix* his temper: that appoint g *Paul* a more convenient season. They count them sour & cynicall that warn'd them of death and the wrath to come, but oh, how sour doe themselves look when the fear of death assaults them, and conscience bites like an Adder for scorning former advice about circumspect walking and redeeming of precious time. But O fool, is it not better to be prickt with the goad of wisdom, to hear rather, *verba pungentia quam palpantia* ? smarting and searching words to Salvation, then smooth and oily words to damnation, that Sermon that pricks not but delights the hearer, is not the word of wisdom. *Hierom. in Eccles.* 12. 11. p. 83, T. 7. Is it not safer to hear this Bell *now* ring in thine ear, then in Hell ? Is it not more convenient to hear *Paul* preaching in his chain ? then for thee to tremble in thy chains ; for  
the

the dreadfull sentence at the Tribunal of Christ. *Then*, hoarding up of riches will not profit in *that* day of wrath, nor fine fashions ward off the stroak of Christs iron rod, Ps. 2. Will griping gains or soft raiment, lay up a good foundation for the time to come? Can men dye with any safe reflections of comfort upon the *adings* of sin? Can such appeal to God at death, that they sincerely love *him*, when they love *h* *his* *enemies* so profusely? Let not these frothy things be entertain'd by such, as would fain dye peaceably. Would ye sleep in the bosome of Christ *happily*, then walk in his eye *holily*. Live in the love of God, and you may appeal safely at death, and long for his salvation. I have waited for thy salvation O Lord, <sup>a</sup> *Gen. 49.* saies dying *Jacob*. But how comes in *18.* this pious ejaculation of *Jacob*, (may some say) at his blessing of *Dan*? unless the holy Patriarch in the midst of other matters at the benediction of his children, should seem to have fallen suddenly into a trance of joy through a quick glance upon his former waiting, and that *now* he saw this glorious salvation neer at hand. Others when they are curvetting upon their winged Couriers after worldly games and pleasures, *Dan's* Serpent of judgment and the Adder of Death bites their heels in the path, and the riders fall backward. Then oh how earnest they are for dying the



death of the righteous ? Alas the Time's *now* past, for such to long for that salvation on any good grounds, who by faith and prayer never waited for it : But in *Jacobs* glasse we may see the frame of a Saints heart, and the heavenly strain of his song at death, who in the midst of the compiling his will and testament concerning that, which his soul loved and had long expected, he

<sup>a</sup>*Pnblul.in* breaks forth in the extasie of a joyfull  
*Hodæp.* appeal, *now* when he sees it approach-  
*Hierosol. l.* ing. Lord, *this* is what I wait for, *this*  
*1. vid. p. æf.* my soul longs and hankers after to en-  
*ad Radz-* joy. <sup>a</sup> As it's reported of a *Jerusalem*  
*velii pere-* Pilgrim being at Mount *Olivet*, that in  
*grin. Hie-* the midst of his kisses of Christs sup-  
*rosol \* 3.* posed foot prints, between devout sobs  
*edit. An-* and sighs and tears he expired his last  
*werp. 1614* breath. When the Soul cries out with  
*bPsf. 39. 7* *David* : *Now* Lord <sup>b</sup> what wait I for ?  
my hope is in thee. Or as *Simeon* : Lord

<sup>c</sup>*Luk. 2. 29* *Now* <sup>c</sup> let thy servant depart in peace  
for mine eyes have seen thy Salvation.

[*συνθηκον ος*] thy *ordained* and my be-  
- *Leaved* ~~lowed~~ Saviour with his salvations. *Now*  
my hope thus long deferr'd shall sprout  
up into a Tree of Life, and feed my  
soul with the pleasant fruits of thy salva-  
tion : This Rock of the Covenant  
shall pour out the chrysell streams from  
the Throne of God and the Lamb. *Ja-*  
*cob* and *Simeon* sing the same *new* song  
of the Lamb, and fall asleep sweetly in  
the same armes. Their love to Christ  
bubbled

bubbled up into warm appeals : the sails of their joy were swell'd with fresh gales of the spirit, while they steer under the top-gallant of assurance into the haven of enjoyment : They lye down on the pitch of *Nebo*, on the very peak of *Pisgab* in a beautifull view of the delicious Landskip of the fat vallies, and the rivers of milk and honey that run among the mountains of *Canaan*. They begin to cast away the glasse, and see more immediately : to resolve the riddle, the *ἀινιγμα*, and expound it by vision. 1 Cor. 13. 12.

When Saints, like *Peter* can passionately pour out their Souls into the breast of Christ, a Lord thou, who knowest all things, knowest that I love thee : this contestation this blessed appeal will keep *Peter* from ever sinking in the mortall sea of *Tiberias* : and hold up the chin of a Saint through the greatest floods, and billows of temptation, yea, of death it self, and waft them safely into the bosome of Christ triumphing. a Job. 21. 17

Section 4.

The fourth and last appeal is about the presence of God with us. I have spoken already to the sense of divine communion in a former chapter, and shall now only treat in brief about our appeal concerning it : *David* had a sense of it, that was his comfort and conquest,

עִמָּךְ

c Act. 27. 24

d Ps. 46. 3.

a Ps. 143. 5

but now he declares it, that's his *triumph*. Lord thou hast been with me, and thou knowest it, and my soul knows it and I sensibly feel, that thou art still with me. [עִמָּךְ] *Tu mecum*; *Thou with me*, saies the Hebrew, restraining the divine presence to no certain time. Thou *standest* with me, by me, on my side; I will fear no evill. The Lord stood by *Paul* in a tempest, and said, c fear not *Paul*, and *Pauls* all in a calm: The *Syrtes* or quicksands of *Lybia*, the *Euroclydons* or most furious winds, the rowling mountains of water fright not his faith: When Sun, Moon and Stars are mantled in Stygian darkness for many daies: while others wish for day, *Paul* enjoyes it. No dangers terrifie a Saint, when God is present: The King of Terrors is subject to the King of Saints, and gives up the keys of his Castle to this Lord Paramount and layes down the Mace at his Feet. *Si fractus illabatur orbis, &c.* Though mountains be hurried into the heart d of the Sea, the waters roar and the great hills shake with the swelling thereof: yet a Saint drinks of a river that makes glad the City of God, and glides with its silver streams along the banks of his Soul. A Saint a remembers the daies of old, meditates on all his works, and muses on the work of *his* hands. He recounts his sweet songs in the night, his pleasant touches on the harp, when  
the

the spirit of God was pleased to sing in  
 consort. I *Remember*, saies the Psalmist,  
 the *b* years of the right hand of the most *b*Ps.77.10  
 High, when his candle shined upon my  
 head, and by his light I walkt through  
 darkness. The secret of God was upon  
 my Tabernacle, when *c* I washed my *c* Job 29 3.  
 steps in butter, and the rocks poured *Ec.*  
 me out rivers of oyl. He that *hath* en-  
 larged my Soul *d* in distresse, he that *d* Ps.4.1.  
*hath* *e* delivered, doth and *will* deli- *e* 2 Cor. 1.10  
 ver. Christ is the root of his faith, ex-  
 perience like a heavenly dew makes it  
 spread and flower in appeals to heaven  
 and grow within the firmament : Nay  
 all a Saints graces are like the *Misseltoe*,  
 have noe root of their own, but in the  
 true vine, their sap & life is from Christ,  
 and experience sucks it out. Thou *hast*  
 been with me, and continually with  
 me, and therefore I *will not* fear. I was  
 cast upon thee *f* from the womb, thou *f* Ps.22.10.  
 art my God from my mothers belly.  
 Thou art my hope, O Lord God, *thou*  
 art my trust from my youth. By *thee* *g* I *g* Ps.71.6  
 have been held up from the womb, *thou*  
 art he that tookest me out of my mo-  
 thers bowells, my praise shall be con-  
 tinually of *thee*. Cast me not off in  
 my *h* old age. forsake me not when my *h* V.9.  
 strength faileth. Thou *i* *shalt* quicken *i* V. 20  
 me again, and bring me up again from  
 the depths of the earth. See how *Da-*  
*vids* feeling communions did wing his  
 soul up into heaven and keep it there.

The

The Lark is a lively embleme of a Saint alwaies singing while mounting to heaven : and then silent in a gracious sadness when by any tentation drawn down to the world.

Behold in *David*, how experience feeds upon God and drinks out of God and then like a Dove lifts up 'its eyes to heaven in appeals of praise, under the sense of divine veracity, love and mercy. O my Soul, thou hast *Doves* eyes, eyes like the spirit, when thou raifest up thy wings in heavenly praise and thankfulness. Appeals are the fruit of gratitude, and oh how comely is this for Saints. *Bernard* f saies, 'tis clemency in God to deny ungratefull men their petitions, that they may not fall under heavier condemnations for their frequent ingratitude. Let us then sing forth his glory and make every mercy to sound upon the Harp and Viol. My lips saies the Prophet g shall greatly rejoyce, when I sing unto thee and my Soul which thou hast redeemed. My tongue shal talk of thy righteousness all the day long. He *hath* heard my voice, I a *will* call upon him as long as I live. He *hath* been with me and he *will* be with me, and *David* tells this, not to the sons of men nor to his own soul only, but to God himself. When *David* and his Harp are *alone*, and the singer of *Zion* is planting his heavenly thoughts into the melodious strings, O the

f *Bern. f. 89*  
b.

g *V. 22.*

a *Pf. II 6.*  
I, 2.

the *Shushannims*, the Lilly tunes that *David* playes, 'twould ravish ones Soul to lay an ear to the key-hole. To hear an other Saint flowing forth in appeals It dissolves our Souls into rivers of pleasure : but for our *own* Souls to be swimming in these Sanctuary waters : O extasie of joy ! The Soul by appeals dives into the Ocean of love and appears not, till the resurrection. The life of such a Saint is hid with God in Christ, and at his appearing and kingdom shall break forth in orient and radiant lustre. It builds none of *Peters* Tabernacles in the mount of present Vision, it longs for *fulness*, and looks upon *Tabor* as but a small petty step to glory, and under the sweet manifestations of its future communion, cries out, when dying with that <sup>b</sup> holy Saint of late : *Angels do your office.*

Was God with a Saint in electing love before a Saint was ? Is God with a Saint in the breathings & sealings of his spirit before a Saint clearly sees himself with God, and shall such stand amused at death ? What's Death to a Saint ? It neither separates from God, nor Christ nor the Spirit, nor Angels, nor Saints, nor Heaven, nor Glory. 'Tis a friend to a Saint, one of the Guard-Chamber to the King of Heaven, turns the key and hands us into his presence. A Saint like *Androchus* (in *Gellius*) hath pickt the thorn out of the foot

<sup>b</sup> Mr. Newman  
of New-  
England.

foot of this Lion, and *behold* how tamely he walks by his side, till the morning of Triumph. Is God with a Saint and can he *say* so ? because he feels so ; The grave, which is like the darkness of *Egypt* to others, it may be felt : gives the light of *Goshen* to a Saint, since Christ hath left a path light and a luminous glittering print of his footsteps in it, when he passed through it. A Saint draws its enlightned aire into the lungs of meditation for his nourishment. God's with him, and a Saint sees him, tastes him, feels him and therefore c his heart rejoyces, his tongue is glad, and his flesh rests in hope. It was said of

c *Act. 2. 26*

d *Job. II. 3*

e *Mar. 5. 39*

a *Mat. 16. 2*

*Lazarus*, d Behold he whom thou lovest, is *sick*, and it may be said of every departing Saint : Behold he whom thou lovest, is *dead*. No ! saies Christ, this damself-soul e is *not dead*, but sleepeth, and my bosome shall warm it, till it wake and minister to mee. The vigor of Christ shall cherish the body of a Saint -(as *Elisba* did the Shunamites child)-and raise it to a glorious life, when the Sun of assurance shines glitteringly at the evening of his life in the face of an appealing Saint, his Soul may presage joyfully, that such a rud-  
dy a evening is the certain token of a radiant and illustrious day, to follow the bright morning of his resurrection. A day wherein the Captain of our Salvation, our victorious and triumphant

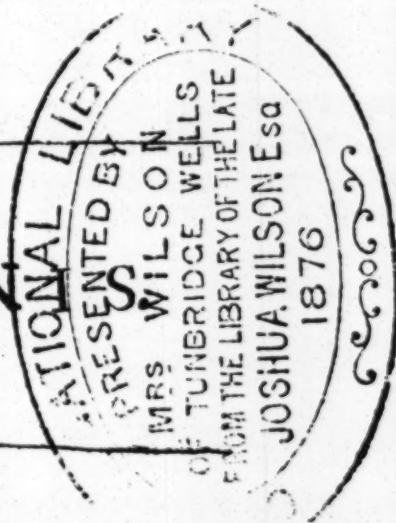
*Joshua*



*Joshua* will lead the Armies of *Israel* into the land of *Canaan*, and command the Sun of glory to stand still for ever in the noon of Eternity, and that permanent happiness never to know an evening. O then haste my beloved and come away, <sup>a</sup> be like a young *Roe* or a *Hart* upon the Mountains of Spices. <sup>a</sup> *Song* 8.14  
Thou <sup>b</sup> *Root*, thou Off-spring of *David*, <sup>b</sup> *Rev.* 22  
thou bright and Morning Star that <sup>16</sup>  
shinest in that ruddy dawning, haste  
thine appearance.

The Spirit and the Bride say come,  
and let him that heareth say, come.  
come quickly, *Amen*, Even so come,  
Lord *Jesus*.

FIN



## The Errata.

P Age 9, line 34, *shrink* read *screek*, p. 1,  
l. 21, *Noahs* second, r. *the second Noahs*  
p. 12, l. 30. *attaching* r. *from attaching*,  
p. 32, l. 8, *sharpness* r. *sharpens*, p. 42, l. 5,  
*sticks* r. *strikes*, p. 69. l. 1, *pangs* r.  
*pains*, p. 85. l. 7. *whereas* r. *where's*,  
p. 88. l. 34, *bode* r. *hope*, p. 94, l. 24, *a-*  
*gain* r. *against*, p. 94, l. 29, *spi* r. *spirit*,  
p. 97, l. 22. *oyl* r. *toyl*, p. 108, l. 21,  
*through* r. *though*, p. 123, (put in this  
note in the margin) *at the words*, *a Op-*  
*ticks teach us*, *a Vittellon optic*. l. 2.  
Theorem. 17. p. 67. edit. Basil. fol. 1572.

p. 1,  
Noahs  
ching,  
e, l. 5,  
ngs r.  
here's,  
24, a-  
spirit,  
. 21,  
this  
a Op-  
l. 2.  
1572.